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THE

GENESIS AND ETHICS

OF

CONJUGAL LOVE

BY

ANDREW JACKSON DAVIS,

Author of twenty-seven volumes on the "Harmonial Philosophy."

"The light of heavenly truth and wisdom new,
To elevate, perfect, and bless the race."

BOSTON:
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Object of this Book.

The author's widely read volume on Marriage and the Physiological Vices and Virtues—known all over America and Europe as the "Reformer," being the fourth volume of the *Great Harmonia*—has at last roused thousands of the best women and men to an investigation of the most delicate, and, at the same time, the most familiar of all human questions.

But the author finds that the Harmonial Philosophy is situated in "a strait betwixt two" mental extremes, which exist in and out of the churches. He finds, for example, that, on social questions, the arguments and principles set forth in the "Reformer" have been viciously assailed by popular orthodox minds on the one hand, and that they have been not less atrociously misrepresented by talented social agitators on the other; so that, seen from the author's point of observation, this additional work has become a spiritual necessity, in order to reiterate, reinforce, and more thoroughly to impress upon mankind the harmonial principles and arguments.

Having originated in the pure fire of this fresh inspiration, it is believed that this little volume will convey to its readers some of the elements of hope, strength, and elevation.

A. J. D.

New York, August, 1874.

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PROPHECY AND PRINCIPLE.

"*The social world is on the rally: a war, although bloodless, is to be fought. . . . America is to show the world not only how to conquer tyranny in politics, but also how to procure freedom in religion and in all relations.*"—See Fourth Vol. Gt. Harmonia, entitled "The Reformer," page 404. This prophecy was written and the volume published by Andrew Jackson Davis nineteen years ago, 1855. To the foregoing announcement should here be added another statement published in the same volume, on page 416, in these words: "*The Harmonial Philosophy will destroy all barbarism in the marriage relation. It will exalt man's conceptions of woman and woman's conceptions of man; and true marriage will then become the foundation of peace on earth.*"

HARMONIAL MARRIAGE

"There are two souls of equal flow,
Whose gentle streams so calmly run,
That when they part—they part? Oh no!
They cannot part! *those souls are* ONE!"
—BYRON.

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THE

GENESIS AND ETHICS

OF

CONJUGAL LOVE.

ORIGIN OF MALE AND FEMALE.

STANDING upon a celestial mountain, upon the Heights in a world spiritual and heavenly, let us interrogate, and let us tempt forth answers from the boundlessly Good and from the eternally Beautiful.

A divine, golden, magnetic *warmth* enlivens the immeasurable universe, filling its every organ and fibre with Animation and Beauty. What is the *cause* of that all-pervading vital warmth? A response, quick and noiseless as a flash of sunlight, comes to me from infinitude's inmost heart; saying that "Warmth is LOVE!" What is meant by the heart of infinitude? From every side flows

in this answer: "That heart is the figurative name of the Mother-part of the Eternal God!"

Let us once again interrogate the celestial universe.

Boundlessly expanded, and throbbing rhythmically through all things, I behold a divine electrical *light* enkindling and illuminating the great system—filling the harmonious whole with Intelligence and Truth. What is the *cause* of that illimitable electrical light? The *Father*-part of the eternal God replies—"I am the *light* of the world, and the interior meaning of my name is *Wisdom.*" And this answer seems to come from the very head and brain of infinitude!

The light and the intelligence of the universe emanate from the Brain of the Divine Being; even as the warmth and the animation thereof proceed from the Love of the infinite Heart. Herein we behold the fountain of Male and Female.

Sex, therefore, is of divine origin.

Man, as an integer of the God nature and constitution, is called Wisdom; the counterpart whereof is Woman, embodied and universally manifested as Love.

The sexual principles, the male and the female, therefore, are revelations of the essential bi-sexual constitution of Deity.

Goodness is feminine; truth is masculine. The first is warm; the second is cold.

Love enlivens, attracts, expands; while intellect deadens, repels, and contracts.

The temple of wisdom is the brain; but love seeks the sacred fountains of the heart. "Each thing is a half," writes Emerson, "and suggests another thing to make it whole." Upon the sun-heat the sunlight floats in and rides throughout the universe. Two things come from Two principles. All forms, forces, energies are derivations from a supreme productive *sub*-stance. This supreme productive Cause, this divine central *sub*-stance, constituted of love and wisdom, is God.

TWO IN ONE, ABSTRACTLY.

Man and woman by themselves alone, viewed only as separately organized individuals, are both sexes combined. In plainer words, a man in himself is both wisdom and love; and a woman in herself is both love and wisdom. But this bi-sexuality disappears the moment the two are viewed *relatively*. Abstractly considered God is both Mother and Father—is both Spirit and Matter—is both the Cause and Source of universal life—at once the lawgiver and the unerring governor of every form and organization in the boundless whole. But when relatively contemplated, the entire femininity of Spirit and the entire masculinity of Matter become as distinct and positive entities as are woman and man.

Every atom, every form of matter, every world, is male; while every vital spark, every wave of life, every energy, is female.

ONE IMPERFECT, RELATIVELY.

Every one thing, therefore, suggests the existence of its complement; as eyes, the light; ears, sound; thirst, water; hunger, food; day, night; female, male. It is true that matter is bi-sexual in so far as in itself it possesses the life-energies by which substance may take form, as is demonstrated by the law of evolution; but the limitation is immediately reached, by the supplemental discovery that matter has no life, no fire, no vitality, no energy which does not flow into it fundamentally from Spirit.

The universality of the sexual principles is very fully manifest in the outlying worlds which make the universe a perpetual wonder. They marry and are given in marriage with every throb of time. A point of life (female) meets and weds an atom of matter (male); the offspring multiply and replenish the earth with their innocence and beauty. The magnetic bosom of vitality draws the electrical atoms of space; there is meeting, and copulation, and conception, and legitimate productiveness.

In all these manifestations is seen the spontaneous weddings and the incessant divorces which belong to degrees of life and atom infinitely below the exalted existence of man and woman. By these most elemental meetings and marriages we learn

> "That nuptial contrasts are the poles
> On which the heavenly spheres revolve."

A positive pole implies and demands a negative—and yearns for it, crying in a very crazy fever for it—even as human hearts call for love, as flowers cry for the sun's affectionate embrace.

INFERIOR STATES IMITATED.

Thus Man, the crowning glory of the whole organic harmony, ventures to meet and marry woman, and then dares selfishly to depart from her and to forget her very existence in a day; all because he sees, and is only too willing to be taught by such manifestations of love in the *lower* realms of Spirit and Matter!

Does he take counsel with his equals? Man's pre-eminence to every other organized being about him implies a superior exercise of his attributes. Supremacy to the animal world bestows upon him at once both the power and the responsibility of acting out a superior, an unexampled, a peerless part, in his relation to woman. In him, woman looks for a manifestation of her heavenly Father; even as in her, man is brought face to face with the warm beauty of Divine Love.

Dare you, therefore, degrade her spirituality by an imitation of the animality which you have received from the lower kingdoms? Are you yet a passion-freighted quadruped—an animal? Do you, a superior being, an immortal, ask of the beasts of the field permission to love and to leave your love, in accordance with the temptations of sense and the gratification of sex? Who gave you the

right to do wrong? Who justified your imitation of the creatures beneath you? You know by the gentle teachings of your intuition that pure love *gives* everything without a thought of selfishness; you also know that passion *craves* every thing without regard to any laws or consequences. Now, answer, who gave you authority to overthrow by the rage and outrage of your passion the supreme reign of pure love?

DISSIMILARITY OF THE SEXES.

Man is a man, or masculine, through and through relatively considered; upon the same eternal principle a woman is a woman, or feminine, through and through; and this difference is founded upon interior powers and qualities, which are unchangeable and boundless as are the infinite causes which produced them.

Yes, let it be firmly impressed and fixed in your mind that this sexual difference is radical and essential; because, in a single word, the spirit, and not the changeful and gross body, is the fountain cause.

Women, while possessing a physical body freighted with the instincts and necessities common to all organized life, is in her spirit a representative of *love*, *intuition*, *perception*, and *spirituality;* while man, although physically made up and endowed with needs and propensities substantially similar to her, yet in his spirit he corre-

sponds to and represents *reflection*, *knowledge*, *power*, and *organization*.

Woman, therefore, is emotional, elastic, sentimental, absorptive, and conservative; while man is thoughtful, unyielding, external, centrifugating, and aggressive.

Consequently they mutually interest, fascinate, and powerfully attract each other; each bringing endowments, feelings, and developments in which the other was most in need; thus naturally entertaining, balancing, and complementing one another, as positives and negatives, heat and light, goodness and truth.

FOUNDATION OF TRUE MARRIAGE.

As sex is derived from the spirit, so is the spirit the only cause of true marriage. A union of two persons, man and woman, by ties of the highest and holiest affections. There can be no true marriage where equality of sex and of personal rights are not first intelligently recognized, acknowledged, and solemnly accepted as the immovable basis. Upon no other foundation can a true marriage be attained and made structurally permanent.

Equality and mutuality of growth is essential to insure permanency of conjugal happiness. Happiness, as an effect, not as an end of effort. Mutual development by a reciprocal exercise of the best affections and attributes, is the sure path to happi-

ness. The pair should live for one another, and for the good of mankind.

Happiness is impossible if sought as an *end* of terrestrial marriage. Equality and accordance of growth in purity, in goodness, in truth, in health, and in usefulness, is the cause of celestial joy in the hearts of the truly mated.

Between the truly attracted and intelligently mated there should be, and there inevitably will be, a mutual co-operation and delightful fellowship in the purposes of life—the sweet and the bitter, the joys and the jars of ever-recurring daily existence—received by both and by both appropriated to private uses and correlative benefits.

THE CAUSES OF FALSE MARRIAGE.

Whatever is false and evil is generated in the realm of superficial causes with their attendant circumstances. All false and miserable marriages originate in the heat of blood, and in the blind ignorance of passion; a *rape*, shall we say, committed in the rage of an uncontrollable sexual attraction? —never pure, always evil, notwithstanding its legal recognition by the State and the solemn sanction of the supervising Church.

A relation of this nature is essentially like the temporary passion-heats manifested by organisms forming the kingdoms beneath mankind. Blood marriages originate in the fact that propagation is the intensest and the least controllable impulse of universal animation. For this reason the children

resulting from this sex-madness, are sometimes physically fair and very beautiful human animals.

Behind all sex, and secretly hidden within all forms and organs, we find God (the masculine) and Nature (the feminine) insisting and persisting, at all hazards and at every cost to the individuals involved, upon the propagation and perpetuation of types and their varieties, fixing the effective by-law in all that the best and strongest shall in the struggle for life triumph over all weak and imperfect organizations.

Humanity is burdened with wretched children—with tiny, unwelcomed, helpless wrecks, thrown upon the bosom of our heartless social sea—by men and women who sexually conspire, ignorantly perhaps, against the consummation of the true spiritual marriage.

Such men are undisguised polygamists, or intellectual passionists without shame, and such fashionably-dressed women are sensual loafers, with obvious paint and paste-diamonds, a walking scandal, a sad and sickly satire upon everything sacredly and worthily human.

And yet, starting with the integrally true assumption of sexual personal liberty and equality, there are philosophers, and many really gifted reformers among us, who propound arguments to explain and to *justify* this deplorable inversion and degradation of true interior marriage. Let us examine some of these arguments, and expose the fallacies of these misleading doctrines.

SKEPTICS CONCERNING VIRTUE.

Conjugal love differs, in its very nature, from every other essential principle. Its laws are spiritual, and its conditions are inmost and absolute. It admits of no division, no indifference, no publicity, no impartations beyond the circle of its tender and total adoration. Parental love, on the contrary, is delighted with division and participation among many. Fraternal affection is yet more centrifugal and world-embracing, bestowing its tenderness, all unmindful of sex, upon either man or woman with boundless freedom and beauty in its wings, even until the blossom of philanthropy, the universal love of mankind, unfolds like a divine flower in the individual character. And yet, in conjugal love, the same soul could meet and mingle with only its chosen mate.

Here is the origin of a wide and blighting skepticism concerning the existence of virtue in practical life. For this reason: certain natures, owing to inherited mental evil or to diseased conditions of the feelings, can realize no difference between the different affections. If they experience feelings of profound impulse toward a person of the opposite sex, notwithstanding its possible origin in psychological influence, such impetuous and excitable natures, if unrestrained by fear of public consequences, do not decline, but rather encourage and welcome, the conjugal embrace. There is here *no* virtue, because there is here wanting that

fine perception and feeling whereby the person is enabled to distinguish between conjugal love on the one side, and a superficial sexual passion on the other.

Women and men of this crude and imperfect organization are incurable skeptics as to one another's sexual virtue. Indeed they disbelieve that virtue exists absolutely in any human being. In like manner you observe persons indifferent and unconcerned, taking no pleasure (because *feeling* none), when perfect singers and instrumental musicians are loading the very air with the most delightful harmony. "He has no music in his soul," it is said; but what shall be said of the woman or man who is born with "no fine sense of virtue"? Polyandry, polygamy, concubinage, libertinism, grow rank in this anti-conjugal soil.

Thence come our genteel and philosophically throbbing psychological sexualities, with superlative words of endearment flowing from their tremulous tongues; thence, also, come the vandal hosts of passion-mongers, who scout virtue as based on imagination and sentiment, who denounce the *ideal marriage oneness* as an embodied selfishness, and *the sacred home* as a tyrannical institution, where the master (man) enslaves the dependent, woman.

WOMAN'S DEPENDENCE AND DEGRADATION.

The battle is waged in the home. And ruthless, wrong-headed reformers would therefore destroy

it rather than overcome its imperfections and annihilate its long-fostered evils. Yes, they would destroy Home in the name of "social freedom," promising with flattering speech the absolute rights of Woman and the just institutional protection of her children.

Let us interrogate this proposition. Whence the *idea* of a HOME? It is born of the spirit, a foretaste of the heavenly place, sacred and holy, based upon the marriage and unselfish devotion of truly mated hearts. Born of spirit, founded upon spiritual unity, covering spiritual interests and tenderest endearments, it is the gate of heaven to the pure in heart. Where there is polyandry (meaning one woman with many husbands), or where there is polygamy (meaning one man with many wives), there is *no* home. Polygamy is a bestial commingling of one male with many females of his species; even as Polyandry is the extreme activity of the conjugal impulse in the physical organs; both born of blood and both end in blood—in the race, in religion, in war, in propensities—war of the blood, inevitably, full of envy, jealousy, rage, madness, revenge, and murder. (Read the history of every man and woman, also of every tribe and people, who have in conjugal impulse lived out either polyandry or polygamy. Read Henry VIII., or the careers of such as Louis XIV., Louis XV., Charles II.; also the Patriarchs, who stood high thousands of years ago.) But what is the true order of development, by

which, from individual spirit to the widest circle of universal interests, the "Home" is evolved and established?

Here, I am distinctly impressed, is the true order:

1. *Personality*, which holds the conjugal impulse.
2. *Marriage*, which necessitates industry.
3. *Mechanism*, which brings scientific inventions.
4. *Offspring*, which impose responsibilities.
5. *Society*, which evolves mutual interests.
6. *State*, which makes protective laws.
7. *Church*, which fosters, well or ill, the longings of the spirit.

But within and lying far back of all and each is the ideal happy HOME; a word as sacred to the faithful heart as HEAVEN is to the hopes and aspirations of the immortal spirit.

But do you not find woman's dependence and degradation in the very heart of this Home? In the home, let it be confessed, woman has been imprisoned, scourged, branded with the red-hot irons of cruelty, and for what? Because, sometimes she *dared* to claim her body and her soul as *her own property*—denying to the male-master the liberties he sought with her inalienable private rights and thus with her own person. Her resistance to his hot impulses and lawless usurpation he proceeds to punish with unaccountable cruelties, perpetual dependence, imprisonment in her own

home—in the presence of her weeping children—all, because man has not been educated, and thus morally organized, to perceive and tenderly respect his wife's spiritual and physical rights, which are as irrepealable and inextinguishable as his own, founded upon those imperishable attributes which at once impart and establish personal responsibility, accountability, and immortality.

Impetuous and wrong-thinking reformers, who are not unfrequently orthodox ministers, assume man's natural supremacy. They teach woman to know meekly her place and her sphere, to look to Christ for strength and light to bear her crosses, while instructing man, her husband, to remember with becoming mercy and tenderness woman's weakness and divinely-ordained dependence.

And yet the wrong continues; the Home is the centre of hot impulses and hardly bloodless battles; therefore we must now insist upon the following bill of rights:

1. The Home, including whatever of movable property the natural wants of the home have brought into it, shall belong to the wife and mother.

2. In this inalienable possession the husband and father shall be invariably welcome, but with no more right to trespass upon her society than he had during her maiden days, when he courted her as the angel of his inmost loving heart.

3. She must have an apartment exclusively and sacredly her own, the same as if she were yet a

maiden, wherein she may sleep and make her toilet unmolested and alone.

4. Instead of seeking to obtain greater ease of divorcement from one another, in order to insure personal freedom from uncongenial association and familiarity, rather begin and continue to live your wedded life with the same degree of delicacy, love, respect, and devotion, which inspired your two hearts prior to the solemn utterance of the marriage vow.

5. Husbands and wives, therefore, are henceforth counselled and admonished to sleep in separate beds; to retire from and approach each other with polite deference and affectionate regard; avoiding every form of intrusion and indecorous familiarity, remembering the holy relation in which you live under the observation of innumerable angels, and fostering the lofty ideal of personating day by day the eternal principles of Love and Wisdom, from which in the unfathomable beginning your two existences were derived.

There are a multitude of physiological and psychic reasons which would render the wisdom of these demands perfectly self-evident; but we need not anticipate your own enkindled intuitions. All troubles of a sexual origin between the married, which are the intensest and most unspeakably hateful, will find a sovereign remedy in this restoration of Eve to her garden life of sacred maidenhood and graceful independence.

UNGRATIFIED SEXUAL IMPULSES.

Sympathetic authors on "Love, Marriage, and Parentage" bow their heads in grief over the tomb of dead affections. "Sexual Starvation" is the verdict; the gentle, modest girl died from unrequited love; she was hysterical with the overburdened longings of her conjugal nature; her death was horrible, because it was preventable. But what is to be said for man? Your physiology teaches how much more superabundant and terribly urgent are his procreative resources. Woman obtains infallible and periodical relief through the menstrual discharge. The enlarged centres of conjugal vital essences, in the ovarian organization, overflow and are soothed into tranquillity with every moon. But her brother or her husband is charged to repletion, even to the verge of uncontrollable violence; and yet you ask him to obey your inclinations, and never uninvited to invade the sacredness of your retreat.

Absolutely, YES! Man is constituted to *conquer* all impulses of the subservient blood; when his spirit speaks, his passion is essentially allayed, and his wild rage for sexual intercourse is gone; for thus, in all realms of higher being, matter is overshadowed and mastered by Mind. If your frenzy continues, then adopt new rules of eating and drinking, fix upon nobler physical habits both day and night; and your salvation will be sure, beautiful, and sublime.

PERSONAL RIGHT TO GRATIFICATION.

"Your physical constitution," say the mountebank professors and authors on sexual diseases and medicine, "your powerful amativeness necessitates frequent gratification." But your devoted and delicate wife keeps you under painful restraint. She insists upon your faithfulness to her, in all conjugal relations subsisting between you two; and thus she curtails your personal liberties, and so renders you liable to spermatic diseases.

Behold your physicians! Here they are, "Free Lovers"—"Passionists"—"Affinity Devotees!"

What do they say? "Come to me, *dear!*" In the deep silence of the night-time they meet and attract you. Have *you* not inalienable personal rights as well as your wife? Have you not conjugal *needs*, to which her organization and indifferent mood are unsympathetic as a total stranger? Besides, are *you* not the responsible laborious instrumentality of her daily subsistence? and are you not the source of all the money she swiftly transforms into clothing, jewels, and showy accessories? And have you not independence?

One moment more! Let us interrogate you further. Suppose, during your hours of dissipation with the unselfish, adorable "Free Lover," your wife admits to her embrace one more personally attractive, possibly a truer and better man, than you ever was to her: What do you say? "Sir, a wife must not be defiled!" you exclaim.

"It is different with a man," you continue; "a man is not refined like a woman. He can be polluted, for he is gross; but fair, delicate woman, *she* falls when she is unfaithful!" And away you haste with pistol and knife, to punish with instant death the defiler of your home and your love!

Do you read believingly the Bible (see Revelation xiv. 4), where men are denounced in the high eulogy pronounced upon those who refrain totally from the sexual embrace. "These are they which were not defiled with women; for they are virgins." Ancient spiritualists were far from *your* conjugal materialism. They taught that *men* could be "defiled" by bodily contact with women. But you, exercising your right to pursue liberty and happiness, deny to your wife what you approve in yourself. And yet you are a champion of human rights, shouting for the rights of woman and for the rights of children—with inconsistency stamped upon your whole life, and with supreme villany interwoven among many redeeming threads in your undeveloped character.

Divine law presides over you and your wife. Violate it, transgress the sweet conditions under which it works *for* you, and no guardian angel can save you from legitimate wretchedness, which is certainly your righteous punishment. When you entered in pure love upon your conjugal life, you set out together before all the angels of heaven, to unfold the full-blossom flower of celestial unity and harmony. You are essentially and sacredly

ONE. Each is married through and through—"in every organ and in every fibre"—and, as One you two begin to live the everlasting life of devotion and love.

DISAPPOINTMENT AND DIVORCEMENT.

You are not what you think you are; but you are exactly what your feelings indicate. Feelings and impulses throb out from your actual spiritual centres; but your thoughts are only pulsations of your educated or ignorant head. Now you marry *to be happy*. So you think. But you *feel* an inexpressible disappointment. You are amazed at the blindness with which you courted and wedded each other. Perfect love, without fear and restraint, would float you into Paradise every day and every night for ever. But, lo! a mere passing trifle—a foolish difference of feeling or of opinion between you—has sundered you, a wedded pair whom no man had dared to "put asunder."

O, the petulance and grief! You afflict and assault one another with hasty, cruel words, which can *never* die out of the memory, though they may be forgiven in a flood of sorrowful tears. O, so tender in your youthful love! But the holy charm is broken, alas! beyond the healing power of words, works, or prayers.

What shall we say? This is our word of comfort: Happiness as the *end* of marriage is an impossibility. At most, in any degree of life, whether in this world or in the Summer-land, perfect happi-

ness shines in upon your existence, now and then, like the sun through beautiful clouds upon fruitful trees and fragrant flowers. When inly seen, a temporary estrangement, a quarrel between lovers, between married man and woman, is a manifestation of Divine Wisdom. By such unavoidable checks, although painful to hearts longing for a life of unbroken bliss, the organs of love obtain rest and restoration. Constant conjugal attraction, jarred by no passing discord, would exhaust and eventually disease the purest and healthiest man or woman. Indulgence is by anger checkmated. The way of wisdom is, to accept gladly your quarrel and bestow a blessing upon your disappointment. It will yield very thorough repose and rejuvenation to your organs of conjugal love; and thus what was apparently only evil, suggesting an ultimate divorce, will be overruled for good.

TRUE MARRIAGES AND NO DIVORCES.

In this connection we endorse the following from the pen of a veteran reformer:

"The strongest argument brought against loose divorce laws, and one that has most effect, is the necessary protection of Children. No person can go further than I do in advocating the rights of children. I would have the laws of every State provide fully for the support and education of every child born within its limits; and I care not how strict are its laws to require and enforce the duty, first on parents, and, when that fails to do

it, society should do it; and this would lead very soon to the restriction of marriages, and also to loose divorce laws; for society would see the necessity of protecting itself, and thus be compelled to protect thousands of poor mothers from undesired maternity; and, to do that, would have to *shut the gate of marriage so as to keep thousands out who are not fit to be parents*, and would also find it necessary to let many out who would get in by mistake or deception."

SEPARATED BY VIOLENCE.

But men and women in time, by living in constant contact, become mutually poisonous and involuntary enemies. They become equally positive, or (which, in effect, is the same thing) equally negative to each other, and thus they inevitably fly apart like two identically charged thunderbolts. Society now becomes vitally concerned in this struggle. If they have children, or if they are likely to become parents, society has a right to set its face unbendingly against the desecration of both home and parentage. Goodness and justice cry, "Divorce, divorce!" for they have committed a direful crime, by violating and lowering the Ideal of Home, and yet more are they criminal in imparting to their offspring the wars and disasters which boil and float in their quarrelsome blood. To this end, therefore, legislatures should provide means of judicious and honorable escape for such natures as are found, by either folly or

accident, to be living in the relation, legally speaking, of husband and wife.

SOCIETY AND THE INDIVIDUAL.

Society is a large human body which, in order to be healthy and comfortably prosperous, is compelled to watch over and guard the welfare of the individual member. No man can live for himself alone. He is an integer, and as such must recognize and obey the laws which pervade the whole for the benefit of each. This is common justice, patriotism, and humanity, in the true and final sense.

Now, we, each and all, come from parents. These parents were either happily or unhappily, legally or illegally, living in the marriage relation. We, each and all, are precisely and only what these progenitors made us. In like manner, the children which are born to-day, and those soon to be born, and all the generations that are to succeed us, are and will most certainly be exact embodiments and faithful representatives of the parents and the circumstances which entered into their production. Society, in its constitution and civilization, will be exactly what these coming men and women are qualified to originate and evolve and fashion.

Hence Society is concerned most profoundly in *marriage.* It is vitally concerned in the production and true education of children. The makers of laws cannot afford to appropriate the people's

money to the building of prisons and to the construction of the old-time gallows. We boast of our railroads and immense enterprises; but what are we doing to perfect marriage and to ensure healthy, virtuous, progressive, spiritual children? We prate of our advancement and civilization, but what can be more barbarian than the prevailing custom of headlong, hap-hazard marriages, or what can be more false to humanity than the birth of thousands of unwelcome children? With all our scientific improvements, and with all our educational advancements, where has been taken a single step which means elevation of the ideal of marriage, and what has been done to secure the true organization and the natural education of our children?

CHILDREN'S RIGHTS INALIENABLE.

If you would rear your child to health, industry, and usefulness, let your chief virtue be *patience.* It will clothe a large family with peace and harmony. Love's labor to bring a child into the world, is continued in the unceasing work of patience to bring it to a period of self-protection.

Children, in the very constituents of their being, come from the bright and blooming fields of Nature; hence it is but natural for them to seek, at every risk, to return and enjoy their original, beautiful liberty. They yearn for the open air, and for the magnetism of the warm sunshine; but, presently, they turn their faces and fleet steps home-

ward. For there is the comforter! Who shall save them from pain? Who give them sleep, and unfold in them true hearts throbbing with love, contentment, and gratitude? Answer: their Mother!

If you would look upon the nearest approach to the condition called heaven, you must visit a harmonially married pair, dwelling amid the loveliness and sweet beauty of Nature, surrounded with a little family contented and happy, where, unencumbered with the cares of riches, and not hampered by too much material poverty, all participate in the pathos and poetry of communion with the departed, realize the sublimity of immortality, see the unquenchable fire and fascination of the Harmonial Philosophy burning its exalted grandeur into the world's universal reason, cherishing the pure love of benevolence amid the stunted charities and pernicious selfishness of existing civilization—*here*, in this humble abode, away from the jam and contention of cities, sheltered by the bending blue skies, so rich and sacred with awful beauty, plenty of grain and fruit in the fields, books on the shelves within, true pictures everywhere in doors and out, music in the house and in the heart—here behold a glimpse of that which is for all in the Summer-Land.

THE DIABOLISM OF FALSE MARRIAGES.

Nothing is more certain than that marriages of the wrong temperaments develop manifold evils in the structure of the brain and nervous system of

the world's children. How otherwise (accidents subsequent to birth excepted) can you explain the existence of idiocy? Marry and mate a bright, blue-eyed, golden-haired, thin-blooded woman to and with a man correspondingly light in physical signs and qualities, and their child will indicate "mental blight," with a feeble muscular development, and with defective motory and sensory systems. If not an idiot, at least you will notice that the mental weakness of *infancy* will be prolonged throughout the earthly life of the offspring. Society is admonished to erect an arch high in the mental and moral atmosphere, so that it will be visible to all perceptions, to which access will be possible only through a strait gate and by a narrow way, over which arch shall be written, "TRUE MARRIAGE!" And where the strait way begins (where youth merges into womanhood and manhood), these instructions: "Seek ye first temperaments in the opposite sex exactly harmonial with your own; then, guided by purity and truth, walk ye along the enchanted path that leadeth to the gate; pass it, having recorded before the world the fact that you have entered upon true marriage; and then a happy home and healthy children shall be thine, and you will bless the world, and the world will bless you, because ye shall have done the will of your Father who art in heaven."

In an earlier volume I have noticed the effect of an arrest in the development of some innate force. Now marriages of wrong temperaments,

or the in-and-in marriages of near relatives, are among the most productive causes of such an arrest. There are, of course, numerous incidental and potential causes often involved: any excess in the emotions during pregnancy, sudden illness, fright, grief, too frequent sexual excitement, losses in the spermatic essences, indulgence in alcoholic stimulants, opium or other nerve irritants—all these, and each by itself as a cause, may ultimate in an arrest of the development of some mental force; which, outwardly, will be known in one as *idiocy;* in another, as *brain-blight;* in another, *prolonged infancy;* in another, *muteness* and *deafness;* in another, *moral idiocy* (which comes out in petty crimes); in another, *hydrocephalus* (rickets); in another, *epileptic fits* (or insanity of the spinal centres in the neck); in another, *periodical lunacy* (which means a regular appearance of constitutional disorders); and in another, *violence of temper;* thence the chain of evils, resulting from marriage of incompatible temperament, and also from forbidden habits and practices, both in and out of wedlock, can be traced out link by link, until we ring up the curtain upon the private history of every person in the alms-houses, jails, prisons, dungeons, hospitals, asylums, and other establishments for the reception and restrainment of *effects*, which institutions are both an honor and a disgrace, a glory and a shame, a blessing and an outrage; because they signify and declare that mankind, in their charities and penal systems, do

not yet discern that *prevention* of an evil is as much superior to its palliation as *truth* is superior to duplicity and the other subterfuges and refuges of popular error and injustice.

It is my impression that idiots, cretins, adult-infants, moral imbeciles, and epileptic criminals, need not, and ought not, ever come into this world, and they certainly will not in the better time, when marriages become harmonial, and personal habits are attuned to the sacred laws of reproduction; but if they be born and do exist—being the result of an arrested mental force—they should in justice be placed under the educational discipline and psychological management of competent persons; for all such (unless the cerebrum be absolutely deficient in nerve-centres) may be brought forth like "spirits from prison," and thus prepared for the light of reason and the joys of an immortal existence.

TRUE MARRIAGES AND HARMONIAL HABITS.

Write these five words upon the front door of every house: "FEWER AND BETTER CHILDREN!" Write these four words in the bridal chamber of every habitation: "*No more sin; no more insanity!*" Let this voice from heaven pass round and round the world, and let it be repeated until every knee shall bow and every tongue confess it. Then behold a universal wonder! The "old heavens" (public institutions among men) and the "old earth" (false theories and evil practices), they

"pass away" with a mighty noise, like the falling of stars and the rushing of comets through space; a universal irruption and overthrow of the "bad and ill," all the bells "ringing out the old, ringing in the new," and multitudes of celestial voices singing with "the morning stars," swelling the chorus of mankind united and interfraternized under one religion and one government, all chanting the advent of the kingdom of heaven on earth!

THE REMEDY FOR FALSE MARRIAGES.

"The true plan of correcting the evils in social life," says a good thinker, "is, first, to provide by law for the legitimacy of all children, and for their support and education from private or public funds; second, to restrict marriage and parentage, as far as possible, to competent persons, and keep the ignorant and unqualified out of the snare that now takes in many; third, to let those who make mistakes, in spite of caution and the law, get out as easily and voluntarily as they got into the trouble."

TRANSMISSION OF VICE AND CRIME.

Crime is an effect of some *cause*, either immediate or remote; for it is not possible that crime is a spontaneous outgrowth of human nature. The mind, by a law of immutable growth and gravitation, goes straight to its destination. Circumstances may modify, education may restrain, in-

terior development may change the form of the destiny; yet, by a sort of magnetic magic, the mind carries its possessor onward through space and time straight and certain to its own place. Thus every constitutional defect, like every acquired imperfection of feeling or character, will prevail and punish until it is absolutely overcome. The weeds of inherited crime spring quickly up, even in good social soil which has been carefully managed, and suddenly overtop the plants of wholesomeness and beauty. The poet Massey thus analyzes one of the causes of crime in his "Tale of Eternity:"

"See here a wife,
With bosom just a-brood o'er life-in-life,
Who in a fury-fit snatched up a knife
And drove it at her husband. 'Twas a miss,
Though near enough to hear Death's arrow hiss!
She had not dyed her hand in human blood,
But she had dipped her unborn in a flood
Of wrath that surged and smoked and flashed hell-flame;
Given her babe baptism in the devil's name:
Stained the pure thing of heaven a lurid hue
With fume o' the pit, the white star reddened through.
And from that mother-stricken life there grew
A murderer, whose own hand that mother slew."

A careful study of the causes of crime will, in the first place, exalt human nature above the degrading doctrines of innate evil. In the second place, the practical and just knowledge thus obtained, made part of public education in all schools,

because inseparable from the science of society and life, will lead into that bright terrestrial era, longed and prayed for by the angels of both worlds, when men will scientifically and philanthropically overcome evil with good.

CRIME VIEWED BY MEDICAL MEN.

The medical profession is based upon a huge mass of learned ignorance and assumption, just as the ministerial profession is founded upon a conglomerate "rock," exceedingly full of cystallized superstitions. Medical men agree that a murderer should be hung, unless he be *insane;* and ministers say that no murderer shall inherit the kingdom of heaven unless he *repent.* The result: Doctors testify to the prisoner's insanity, and clergymen "swear" that he has made peace with his Maker. The first profession involuntarily protests against the inhumanity of capital punishment by proving the prisoner's moral irresponsibility; while the second profession makes its protest against the unutterable absurdity of the doctrine of eternal hell-torments, by announcing upon the gallows that the prisoner is *saved,* and that he will probably become in four hours (after being legally strangled to death) a first-rate angel, "loafing around the throne."

The empirical opinions of the legal profession will pass away when the barbarism of the gallows is overcome by an enlightened public sentiment

expressed through statute law; and religious dogmatism will cease when the popular outrageous absurdities of God's moral government fall forever beneath the progressive power of science and the reign of common sense.

Insanity is a disease of the mind. Disease means discord. Therefore any discord of the mind is insanity. Do you suppose that a harmonial mind can be selfish, or envious, or jealous? or that such a mind can become sufficiently angry to strike or murder a fellow being? No, certainly not. Then you acknowledge the *insanity* of every mind that is discordant in its relation to its fellows? Yes, truly. Then crime is the name of a mental disease. Murder is the name of an extreme manifestation of this disease, just as epilepsy is the name of an insanity in the circulatory and nervous systems.

Conclusion to all men—study to overcome the *causes* of mental discords; study to regulate the development of persons who have a constitutional bias for crime; study to rise above the empirical opinions of the professions upon every subject; study to construct society and the character of its members upon principles of love, justice, and true scientific knowledge. Murder, and every other manifestation of insanity, will die and be forgotten *when mankind beget harmonious children*, and establish a system of favorable circumstances for their education and development.

FRATERNAL LOVE IS NOT CONJUGAL.

The similarity between the manifestations of pure conjugal and fraternal love is marked; and yet they are quite different. Let me illustrate: On the evening of the 27th of December, 1872, in the comfortable lecture-room of Plymouth Church, Henry Ward Beecher said that he was in the habit of seeing (with the eyes of his imagination, and not by any special revelation) Christ living and going about in heaven as he did upon earth, manifesting the same tenderness, sympathy, love, and special attachment to his personal friends. He exclaimed: "Look how Jesus lived with Mary and Martha! How familiar He was! He was not a stranger. Mary loved Christ, and He permitted her to do so. Everything showed that He was on singularly familiar terms with the sisters. If Christ was so familiar and loving with his friends on earth, he would be more so in heaven."

"Aha!" exclaims one who doubts the existence of virtue, "Aha! so it seems, by this admission, that Jesus was on singularly familiar terms with the sisters; a fact which the record sufficiently proves, and which Thomas Paine significantly emphasized."

But Mr. Beecher's recognition of this familiar and loving relation which subsisted between "Jesus and Mary and Martha," is predicated upon the existence and exercise of pure and unselfish fraternal love, in the true human heart; while, on

the contrary, Mr. Paine's recognition of these loves was tainted with an unwelcome insinuation of sexual and conjugal intimacy. Of course, it is but natural that a well-trained and high-salaried minister should, attorney-like, make out the best possible case for his celestial client; and it is equally to be expected that the opposition lawyer should subvert terrestrial evidence, and invalidate witnesses, and insinuate things not lawful for man to utter. Judging from the earthly side of experience, the jury in this case would incline to a verdict that such "familiarity was of the earth, earthy;" but judged by the higher rule, that evil thinking is evidence of active evil in the thinker, the jury would agree upon a verdict that "pure love between men and women on earth is a foretaste of the joys of the highest heaven."

And such is the testimony which I bring to you. In the society of the Summer-Land we perfectly know our special friends, and we love them with an ineffable fraternal tenderness, of which the sweetest terrestrial attachment is but the crudest initial suggestion and the faintest experience. Babes and children grow to full maturity after death, and adult friends are clothed upon with the new royal garments of immortality; but we nevertheless shall meet our own—we shall perfectly *know* them, and we shall surely *love* them just as substantially as we do now, but infinitely more beautifully and unselfishly.

PSYCHE TO MOTHER EARTH.

Our era is tempting forth and disclosing the literature of unprincipled *passion*, which some writers call "love." In nothing else made public are the abuses of the conjugal principle more metaphysically pictured and pronounced. A free-lovingness, at once assertive and receptive—"pre-sential, breathing, palpitating, living"—pervades the very air we breathe. A pamphlet illustrating this statement has just arrived, bearing the above-named title, written by a beautiful, attractive young woman; in which we find much of the poetry and more of the sensual sentimentality of "Free-Love." The language is more remarkable than the conception, and the conception is very far superior to the inconsistent philosophy expressed. The free-loving lady-author makes Psyche address her beloved Mother Earth, thus:—

"How beautiful you are, O mother!
Every day I gaze fascinated and enraptured
On your athletic, brunonian body,
Outstretched, nude and lethargic;
Your legs, massive, plump, symmetrical;
Your bosoms luxurious, redundant;
Your wistful, luscious face,
With pensive, languishing, hazel eyne.
Ever serenely, quiescently you repose,
Basking bewitchingly your bared charms
In the searching and amative regards
Of your transcendent lover, the Sun.

How resplendently your flesh glistens,
Bathed in the dazzling scintillations
Of his sensuous, magnetic presence!
The beauty of your sons and daughters
Is but a faint similitude
Of your immaculate loveliness."

Here the Earth is feminine, described as a resplendent and indulgent wanton, and also as a typical Free-lover; and yet she is faithful to ONE —"in daily coition with your lover, the Sun"— who is philosophically extolled as possessed of "gorgeous masculinity," and as compressing the Earth, his wife, in "his rapacious arms," until she found herself utterly surfeited—"feverous, chafed, wincing, aglow—torrified, by his scortatory passion."

And yet Earth is faithful to her one gorgeous, supereminent lover, the Sun! Why this monogamic conjugality? Why this unitary love between two, a male and a female? Why *one* lover, if mother nature teaches promiscuity in sexual relations?

This oppressive inconsistency evidently overshadowed the lady-author's poetic inspiration; and forthwith she causes Psyche to witness a horrible rape upon the prostrate person of her "poor, suffering mother!" The authoress now develops the free-love of this transaction by styling the gigantic thundering savage as Earth's "redemptive lover," whose horrible approach she joyfully welcomed; in appearance thus:—

"I beheld your lover, awe-compelling,
Black, colossal, cyclopean, vast,
Stalking majestically in the heavens,
His terrific shadow overdarkened the skies,
And tenebrously enveloping you;
His frowning brows portentously lowering;
His gigantic bulk equipendent in the mid welkin."

Immediately subsequent to this diabolical outrage, the free-loving authoress insists that her mother, whose supereminent lover was unquestionably the Sun, rather enjoyed the treatment. Therefore, she observed that the beauteous raped lady, Earth, with—

"Every freshened pore responsively dilated,
Her lips tremulously articulated, thanks."

And now comes the sublime lesson: it is first, that Psyche—who is Earth's love-sick, languishing daughter—longs for a reciprocal mate,

"Whose electric influence and embrace
Will be to me, as was your saviour to you,
Solace, reviviscence, ecstasy!"

But for a free-passionist to be unchangeable and faithful—tied in honor and in the virtue of spiritual love—bound to one "reciprocal mate," would not answer. Such fidelity and selfishness would not illustrate the purpose of the metaphysical conception; therefore, the fair authoress evokes from nature another lesson, having first apprehended the purport of existence, thus—

"Expand my soul, O mother!
To a lasciviousness akin to yours;
That I also may give exoteric form
To the fulness of like voluptuousness,
And by a consummate shapeliness
Incite, as you do, love, worship, adoration!
Make me, as you are, bold, free, cosmopolite,
Accessible, nonchalant, unbosoming!"

We have in this specimen of literature the widest, the wildest, and the intensest development of those physical and sentimental impulses in men and women, which lead ultimately to the most wretched inversions and to the direst extremes of conjugal love. Here come a few final questions for beautiful Psyche to answer:

At this particular time in your bodily development, we observe that you are healthy, handsome, fresh, spontaneous, rosy! Men look longingly, admiringly, sexually upon your dimpled face and rounded form. You can pick your company; can choose for yourself a lover from any crowd of cultured and attractive men; at least you are sexual queen. He will at once go with you, adorn you, embrace you; cover your body with costly raiment and your white fingers with jewelled ornaments; and he will pray you on his bended knees to be *his*, exclusively, at least for a month, both day and night. But you, like your mother, Earth, are already *weary* of him. His very presence is a fatigue. You behold "relief" coming in the gorgeous masculine whose majestic form and effulgent face means magnetic enfoldment

and restful compression. He comes, and you are receptive. He goes, and another takes his place; another still, and still another lover; each for the moment becoming a part of you and you of him; and thus you illustrate the voluptuousness and catholicness of your beloved mother, Earth!

But, mark the trite saying: "Time brings changes." Whiteness pervades your once adorable locks; an autumnal pallor has settled upon the once dimpled and rosy face; your once swan-like neck is now shrivelled and wrinkled and skinny; your once elastic step and dancing bright eyes are now equally blind and feeble—Come now, once charming Psyche! tell me upon whose bosom do you rest your tired spirit and calmed love? O, so many lovable and fond lovers! so many adorable adorers! so many great strong men once subservient at your feet, ready to embrace you, and impatient to compensate you with their professions and abundant wealth. But where *now* are they; or where is any one of them? Ah, beautiful sister! you have too much freedom now. No one seeks you! No manly heart beating only and devotedly for you in your isolation and desolate loneliness. Each of your lovers remembers you now as a once charming common receptacle; as a convenience and a relief for their conjugal extremisms and other excesses. But now, with your graceful youth and sweet beauty and hot passion *gone* or going, they turn from you with unutterable loathing and disgust.

FREE LOVE, MEANING SEXUAL PROMISCUITY.

Interrogations are more fertile than logical reasoning in developing the subtler distinctions and the radical differences which exist and should be perceived. Lord Bacon recommends that all important affairs should be committed first to Argus with a hundred eyes, and afterward to Briareus with a hundred arms. "Things," he remarks, "will have their first or second agitation. If they be not tossed upon the arguments of counsel, they will be tossed upon the waves of fortune."

Inasmuch as all so-called original or inspired minds are unavoidably word-makers to some extent, and inevitable lexicographers to express shades of new meanings, it follows that, in a free-thinking age and country, numerous radical misunderstandings will arise, surcharged with heart-burnings and wrathful injustices, simply because self-assertive individuals insist upon employing terms and phrases wrongfully, or with meanings in them which no standard Dictionary or well-balanced reason can possibly justify. The term "free love" is a popular example. In this book, as elsewhere, I employ the word as meaning "unrestrained love;" or as "love exercised freely between men and women, unhampered by either statute law or public sentiment;" or as "freedom in the gratification of the sexual attraction;" or, lastly, as a term meaning, in another one word

"promiscuity." A few questions concerning the ethics of conjugal love may unfold our full thought on this subject.

Q. What do you mean by love?

A. Love, in legitimate exercise, is the fulfilling of the conjugal law by which, from Divine Love and Divine Wisdom, the two crowning effects, Woman and Man, were conceived and confirmed with an immortal durability.

Q. What is true marriage?

A. The spiritual unity of two—a woman and a man.

Q. What is false marriage?

A. The material and passionate conjunction of a man and a woman.

Q. What is the fate of a false marriage?

A. Mutual unrest and eventual separation.

Q. Why this result?

A. Because selfishness and passion, not spiritual love, produced the temporary attraction and *apparent* marriage.

Q. What is free love?

A. The alleged inalienable right of individual sexual attraction to *change* its individual sexual conjunctions whenever private conjugal inclinations change, repelling the present one and going out passionately towards another.

Q. What, then, is prostitution?

A. Prostitution is an evil added to the primal evil, free love; prostitution meaning a base use of the sexual relation. Whenever money, jewels,

admiration, material prosperity, and temporary benefits are either *given* or *received* as compensation for sexual contact and gratification, there is *prostitution.*

Q. What is adultery?

A. A division or an adulteration of the Conjugal Love by permitting another, or others, to divert its loyalty to and to share its caresses with the chosen object of its profound regard.

FREE LOVE, A TERM OF REPROACH.

In this little volume the free-love phrase is never employed to mean the *loyalty of love;* which monogamic faithfulness is as beautifully illustrated among genuine reformers, Spiritualists, and skeptics, as among respectable Christians; hence it is the consummation of uncharitableness and injustice for Christians to brand *such* reformers and *such* Spiritualists as practical "free-lovers," by which is designedly meant promiscuous passionists. The author of "A Fugitive Wife" has thus admirably written:

"'Free lover' is now the odious term with which every advocate of reform in the marriage laws, or of making divorce more easy, is breveted; as 'abolitionist' is the common term of odium, in some parts of our country, for any one who does not subscribe to all measures to break up the national government. But the ridiculous use of these terms in either case will, in a short time

like the term 'infidel,' be a mark of respect. Already, in many communities, the term infidel is synonymous with thinker, reasoner, or one of uncommon mental powers, and often a notice that the man is better than a Christian. So is the term 'free lover' beginning to be a mark of superiority in some neighborhoods. It, like the term infidel, is still more odious in the orthodox estimation, when applied to women than when applied to men; but both will soon outlive its odium, and a few years will show reasoning minds how recklessly and ridiculously it has been used. If it should drive the Cains into the land of Nod for wives, it would be better than marrying their sisters, and cursing their children with kindred blood. That kind of free love that rescues and saves woman from the lust of man may be condemned and abused; but it must and will prevail, and be preached till our laws shall secure to each wife wholly and fully the control of her person, and, at least, equal control of her children and her home, and then it will be lauded to the skies, and registered as one of the saviours of the race, and especially of woman."

VIRGINS AND VIRTUE, MATERIAL AND SPIRITUAL.

Miseducation is closely allied to ignorance; both, being blind, lead straight into a ditch. One who has not had carnal knowledge of an opposite sex is called "a virgin;" and one who, while

well-nigh overwhelmed by seductive and constraining influences and temptations, yet maintains sexual integrity, is called "virtuous;" but the primitive history says, he who looks upon a woman, with a wish to gratify his carnal desires, committeth "adultery" in his very heart.

Upon this spiritual principle, which is true and exalted far above sexual materialism, the truly *virtuous* are those who are interiorly faithful to every conviction of love, truth, goodness, and wisdom; while the *vicious* are they who are faithless and recreant to all these; even as virgins are those who have never prostituted themselves, either physically or mentally, for any external consideration; while the de-virginized are they who, in spite of all internal convictions against the practice, have given themselves, either physically or mentally, to the selfish use and convenience of others, from motives wholly superficial and materialistic.

But that another and a less worthy idea of "virginity" exists among men—causing thousands to walk in sorrow and despair all their lives, and leading its victims often to the commission of murder or suicide—is fully and frankly enough set forth in the following letter:—

PHILLIPSVILLE, N. Y., 1874.

A. J. DAVIS:—*Dear Sir:* I have read a great many of your books with profit, and I think a man capable of uttering such thoughts as you do, can give me some words of comfort upon a subject that has almost driven me to insanity. My case is this: I am married, have handsome

and bright children, and seemingly a happy home. My wife is as good as a woman need be; but that she is a little too unselfish for her own good, is alas! too true. Always I have had a strong desire to wed one above suspicion. But I was sadly foiled in my most sacred wishes, as my wife had given her virtue, before our union, to a man to whom she was under many obligations for needful kindness bestowed. She was not seduced by him under promise of marriage; as she did not have regard enough for the man to marry him; but she simply surrendered her honor, to repay him for many acts of kindness.

She told me all this frankly before our marriage, and she earnestly requested me to seek some one else who was untarnished; but her frankness and truthfulness won my respect, and her dependence enlisted my profound sympathy; and I have never had cause to find fault with her, for she is really a model wife and mother. We are naturally and properly mated, and yet I am *miserable continually*, because of my knowledge that she was not virtuous.

According to my mental constitution I must have a wife with whom I can be perfectly identified. I cannot feel that oneness which I desire to feel with her, because of the thoughts of her defilement, which thoughts are haunting me continually. I treat her well, and have no wish to leave her, as *she is my ideal of a woman* with the exception of the already mentioned defect. She has often expressed deep contrition for the act, which I can safely assert was not done to gratify animal desires; for she is lacking in passion, and she entertains the most Platonic love; but no books or reasoning can drive from my memory the miserable feeling that I have within myself sacrificed my self-respect. I try to pray that I may forget it; but after eight years I feel as I did on the very night of marriage. Often I repeat the words, "Let him who is without sin cast the first stone;" but in spite of all I can do, and notwithstanding all of her unswerving devotion to me, I always feel as if there is a chasm between us, which, if it could by any possibility be closed, would render me perfectly happy. Amid the greatest hilarity the thoughts of my wife having been fondled by *another* will cause me to sink to the lowest depths of sadness. She has refinement, and frequently begs me to overlook it, as she was at the time young and inexperienced; but I *cannot* overlook it, as it was the greatest disappointment that could have happened to me. My solemn pledge to myself and my most intense desire was, to wed one wholly *pure*. It seems as if nothing will make me love my wife as I wish to love her, and as I think every one should love his wife. With her many virtues, if only she had been a *maid* at marriage, I could worship her, and give my blood for her; but as it is she seems unworthy, and my home is not the holy temple I would wish; and yet our home is one of harmony, and we are considered by our neighbors as model wife and husband.

I cannot think my love has been wrecked upon the shoal of animal passion; for I am not strong in the animal propensities; besides, I felt this dark shadow before marriage; for do not all men want maids for their wives? All the books I have read on love and marriage advise men to marry *only* maids; for if anything we admire has a blemish, it is not so sacred as when pure and undefiled.

And now, dear friend of humanity! if you can give me any advice that would cause me to love my wife as I most sincerely wish to, please give it to me. I have read everything you have written except your book on marriage.

Very truly, etc.,
F. R. G.

The foregoing letter is not alone; many like it, differing only in minor details, float too frequently under our eyes. These letters, operating like a magic wand, open suddenly upon the interior secret sorrows of too many homes and human hearts. The complaint is plainly and painfully expressed; and it becomes our duty to meet it with sympathy and remedial reflections.

As a law of life, you observe that men and women yearn frequently and persistently for that quality, or gift, or attraction, in which, honestly speaking, they are practically and privately conscious of being exceedingly deficient. This paradox is a part of human harmony; it is, in truth, the cause and main-spring of mankind's greatest achievements. A satisfied man wants nothing, and makes no exertions; but a man of vast unrest, of powerful desires, is likely to bless the world with developments of great magnitude.

Youth does not dream of innocence, neither do angels dream of gods; adult liberties and experiences charm the youthful imagination, even as

old age borrows delight from its flower-crowned memories of childhood. Thus thirsty men long for water, just as the hungry yearn and pray for food; but, once filled and satisfied, all such prayers cease, and all such thoughts subside to voiceless rest.

Who most clamors for innocence? They who are most deficient; perhaps the consciously guilty. Who longs for and insists upon virtue and perfection in others? Frequently, he who cherishes lofty aspirations, combined with little virtue and glaring imperfections. Who yearns for the widest range of liberty? The really enslaved and enslaving. Who wants music most? He who cannot make music. Who craves admiration and demands pure love from others? He who is naturally deficient in the development of the principle, and yet who realizes the innate appetite. This rule explains why hypocrites, being without truth and integrity, are usually religious and prayerful. And, also, it explains why an honest nature, as the world goes, is frequently an "infidel," and naturally indifferent to creeds and churches.

And yet, away down in the pure heart of conjugal love there dwells a prayer for purity and spotlessness—a beautiful prophecy that, in the fullness of spiritual progression, the truly married become virgins and perfect, without spot or blemish. For spiritual purity, being superior to all material events or external conditions, must triumph over impurity. Scarlet sins disappear from

the pure in heart; and the whiteness of snow robes the faithful and the aspiring.

Now to the letter: Suppose the case was different, thus: Suppose Mr. G.'s wife was a widow, her husband having departed a week after marriage and sexual intercourse, would he not feel entirely different? But the facts (that is, "having been loved and fondled by another") would be the same as he now describes; as they would be, also, were she a divorced woman; and yet, in such a combination of facts, Mr. G. would be undisturbed by his present painful reflections. But suppose she should demand a pure *man*, who had not only not known woman physically, but whose longings and desires had never been adulterous and unworthy. What could Mr. G. do toward filling the wish of her pure heart? Nothing! For does not his condemnation or undervaluation of her *prove* his own impurity, his own weakness, his materialism, and selfishness, and his great unworthiness of her? The adulterous woman, like the adulterous man, denies all guilt and brazenly proclaims her innocence; but the pure in heart acknowledge, with unaffected humility, their imperfection, and strive to become spiritual and spotless.

A remedy for Mr. G., as for all such men and women, *is continence and self-control.* Abstain wholly and immediately from all conjugal expressions, and so remain until the period of subjective and relative purification terminates in victory. Thus the truly married, whatever their antecedents and life-errors

might have been, may thus arise like pure angels of wedded wisdom and love. Happiness would attend such exalted natures; they would protect, honor, love, adorn one another; and the joys of a celestial sphere would be tasted years before the final event of death.

But materialism in conjugal love is punished by *jealousy;* which now let us consider.

UNWORTHY LOVE THE CAUSE OF JEALOUSY.

Very truly and strongly a writer thus teaches: "The most difficult part of our nature to mate properly or govern properly in marriage, is the sexual, as all know who know much about the troubles of social life. Men are, as society now is, generally more sensual than women; women more affectionate than men: and affection and passion never match well when each party has only one of them. When both are blended in each, the union is a happy one, or when affections are predominant in each. When passions prevail in each, the union is harmonious, and rapidly destructive to one or both, but often followed by jealousy, as it is in the one whose passions prevail over reason and affections, and over the passions of the mate. Jealousy always arises from passion, and only in sensual persons. Reason and affection never know jealousy. No man is jealous of his neighbor for loving his horse, or house, or flower-garden, or even his children; and why should he be of his loving his wife? Only because there the passions come in, and

his sensual nature claims exclusive jurisdiction, even over all admiration. Passionate and jealous men should marry plain or ill-looking women as well as sensual ones (if they can find them), or train their own feelings out of the condition for jealousy. Jealousy is an invariable sign of lust and passion in man or woman, and as effectually betrays the character as stench does a brewery or distillery, or the breath does a rum-drinker or tobacco-eater. Of all persons or families, I would avoid, and advise others to avoid, first and last, the jealous. Jealousy poisons the soul that has it, and casts a poison odor around to blight the happiness of all it reaches. It was *never* found taking lodgings with a happy couple, a truly married pair, and never can; for with such there is no soil for its growth, nothing for it to feed upon."

WOMANHOOD MADE SACRED BY MOTHERHOOD.

Woman as a bride, although in her gracefulness and beauty representing the angel state, cannot be compared to Woman as a mother, whereby she is a fountain of individuality to immortal human souls. To be a bride is to give expression of pure love to its protective counterpart: but to be a mother is a sacred, painful, pleasurable privilege; for to be born, to come into the world, to exist, to grow, to attain the full stature, and live forever—this is indeed sacred, wonderful, awful, attractive, beautiful!

For this reason the little nothings about a child

interest its loving mother. She accepts the great care and anxiety with a song of praise and thanksgiving. She loves its merry and wild ways, and in its laughter she hears the sounds and songs of Mother Nature—

> "Ringing out in the air with its innocent gush,
> Like the thrill of a bird at the twilight's soft blush;
> Floating out on the breeze like the tones of a bell,
> Or the music that dwells in the heart of a shell."

Every fond mother sincerely thinks she sees an angel in the cradle. She has a *feeling* about her little one that cannot overflow in words. The climax of perfection in love was reached (she thought) when she conceived a never-ending attachment for her lover-husband. But what a wide garment of love is this which covers the expansion of self-existence and conjugal affection into parental devotion to the child just born!

EMASCULATION, THE DESPAIR OF CONJUGAL MATERIALISM.

A physical reformer or positivist, so styled, who sees almost nothing spiritual, and knows less, of the immortal springs of human life and consequent human conduct, is certain in his ignorance to urge physical remedies for social evils. In their impatience and helpless disgust with existing wrongs and evils, they hastily and heartlessly introduce wrong and evil systems of cure; just as in old medical systems of theory and practice, inflammation and congestion were scientifically (?) offset

with blistering and bleeding, and constitutional depletion. Rheumatism was thus theoretically *cured* with great doses of calomel—in itself worse than a thousand fleshly ills. Upon this evil principle, any injustice, seen and felt by the irresponsible multitude, is sought to be remedied by a murderous riot.

What we would say to those who propose physical mutilation as a punishment for crime, and as a plan to *prevent* the propagation of wicked children by criminals and the depraved, is this: You introduce physiological evil and *crime* into the very heart of the social body, which you desire to improve and exalt. A recent writer, in a fine frenzy of philosophical wrongheadness, thus defines himself:

"The *Emasculation* of those who are convicted of high crimes and misdemeanors, and of those who are liable to communicate incurable and loathsome diseases to their offspring. These propositions are superior to, and lie at the root of all, social, political, and religious reforms. For the crimes of Rape, Murder, Arson and Highway Robbery, the skill of the Surgeon should by law be called into requisition, immediately upon the conviction of the criminal. This punishment (Emasculation) would carry more wholesome *terror* into the minds of thieves and murderers, than the death penalty; and if there is any injustice in hanging a man and thus hurrying him into the presence of his Maker, our plan will not do the Felon that injustice. He

will have ample time to whiten and save his sinful soul."

Sacrificial means of overcoming evil are invariably barbarous; and, to speak the truth plainly, only refined and materialistic barbarians ever suggest such means. Such unfortunate minds, who entertain no exalted conceptions of moral individual self-control and ultimate conquest, and who, consequently, can realize no saving, inspiring faith in the triumph in mankind of the Good and the Beautiful, despair of everything redemptive except the Guillotine. They would barbarously *cut* their way out of evil. Our warm young women must be surgically converted into sterile virgins; for the *knife*, not the eternal truth, is mankind's savior; and, therefore, our strong criminals must become cold and gentle celibates, limp and incapable of conjugal evil, under the Surgeon's cutting style of multiplying saints.

Perfectly blind remedy of a blind materialism! Mental power and personal moral harmoniousness of character, with a foundation in physical perfection, and *not* with bodily mutilations and shameless curtailments, point the way out of material wretchedness and despair into the glorious light and liberty of the children of God. Let no man venture to trample down and offend the law of spiritual progression. Beautiful army of surgically enforced virgins! O most noble race of harmless Emasculates! *You* are the perfectly *cured!* The angel of salvation has bestowed upon you

his mark! But, alas! he cut with a sharp sword, which was *not* two-edged. You cannot sin; therefore you are virtuous. You cannot propagate criminals; therefore you are elevated above crime.

Away with such nocturnal sophistry. Give man more liberty, more development, more opportunities, more physical perfection, more spirituality—more everything—and future generations will correspondingly unfold in all great and noble directions, because effects will always correspond with causes.

DIAKKA, THE ALLIES AND SCAPEGOATS OF FREE LOVERS.

Since manifestations from the Summerland have become familiar, and especially since the establishment of the important fact that death, while it improves one's circumstances and opportunities, does not radically change the nature and practical disposition of the individual, many believers have adopted the theory (which they try to support by a few straggling facts) that there are spirits who take delight in inflaming men's passions, sexually.

How many persons have written to me in speechless agony for help in their bewildering and mortifying situation! One lady writes how, not long since, her husband obtained a psychometrical reading from some medium in the West. The spirits, after writing about many personal affairs in general, said: "You should find another woman for a wife. She with whom you now live is not conge-

nial," etc. Until he (her husband) had received that psychometrical reading, she alleged, they had lived together comfortably for eighteen years, and were blessed with four beautiful children, and dwelt in a pleasant home surrounded by two hundred acres of the best land, all their own, free from pecuniary embarrassment. But now, in deepest distress and despair, the wife and mother writes: "For the *first* time since our marriage, he thinks that there does not exist between us as *much* love as should exist between the truly married." And he seriously talked of leaving home in search of an affinity! The woman's heart-broken query was: "Mr. Davis, is it *true* that spirits take delight in separating man and wife?"

Answer: Spirits, especially those properly called "The Diakka," do sometimes meddle, like the familiar gossips and social ghouls in this world, with the affairs of individuals through mediums correspondingly impressible and inclined. But such mediums are largely responsible for sending such a constitutional invitation, and for indulging in such impressibility. And, in all cases of spiritual intercourse, a *receiver* of such information is also unavoidably responsible. He or she is responsible for being weak and credulous enough to be led by meddlesome spirits into false steps and foolish notions. Be guided by *Principles*, not by spirits; by Reason, not by the high-sounding dictum, or the soft persuasions, emanating from any external source. Be yourself, wholly.

Another case. Not many years ago a lady wrote me the facts relative to her social misdirection and conjugal degradation by accepting the arguments and caressings of an openly avowed free lover. She remained perfectly unmoved in her interior moral convictions of right even after, in practice, she began to live in the relation of wife to the somewhat distinguished gentleman, a physician, who had logically and magnetically overwhelmed her self-control. When he found out that she was an admirer of the "Harmonial Philosophy," and told him that she was willing to be led by its principles of truth on conjugal love as in every other thing, he immediately assured her that "free love" was the real doctrine of this philosophy, which he undertook to verify by reading and commenting on passages to her from the fourth volume of the "Great Harmonia." It was this, she wrote, that finally overcame her intellectual objections, while her inmost moral convictions, regardless of her life and practices, remained unsullied and unchanged. And her question was: "Mr. Davis, pray tell me in strictest confidence the whole truth about this—do you teach free love?"

My answer went immediately forward to her: "Mistaken sister, *read for yourself* the whole book which the doctor read only passages from; read what is said about the inversions and the extremes of conjugal love; read what is urged as the only true harmonial and eternal marriage; read how

all badly mixed temperaments commit marriage only upon a sexual plane, which is at best but temporary—at best nothing less than a misfortune, a fault, an accident, a sin, a disgrace; read how male extremists talk to women, just as you were talked to by the doctor, who intellectually knows that he has deceived you; read that neither spirits in this body nor spirits out of this body have any invested authority or extra wisdom by which to possess or govern you." And thus I wrote her, the sorrowful lady, so filled with weakness and shame; and ere long she replied that "Once more, thank God, I am free!" The misleading doctor had been repelled with indignation, and he forthwith was threatened with a direful and disgraceful punishment by the resurrected soul which he had magnetically subjected to the gratification of his uncontrolled passion. But she went away in deep, penitent sorrow and hid herself.

So long as unprincipled believers in Spiritualism can find invisible scapegoats, and refer their private bad practices to the instigations of the "Diakka"—so long as thousands of not very strong-minded persons accept such an explanation as a sufficient excuse—so long will the diabolism of "free love" continue to flourish privately in many families of openly avowed Spritualists. But error is mortal, and cannot live; and truth is immortal, and cannot die. Let no one, therefore, imagine that evil will forever last.

"The empire of women," says an eloquent writer, "is not theirs because men have willed it, but because it is the will of nature. Miserable must be the age in which this empire is lost, and in which the judgments of women are counted as nothing by men. Every people in the ancient world, that can be said to have had morals, has respected the sex—Sparta, Germany, Rome. At Rome, the exploits of the victorious generals were honored by the grateful voices of *women;* on every public calamity *their* tears were a public offering to the gods. In either case, their vows and their sorrows were thus consecrated as the most solemn judgments of the State. It is to them that all the great revolutions of the republic are to be traced. By a woman Rome acquired liberty—by a woman the Plebeians acquired the consulate—by a woman, when the city was trembling with the vindictive exile at its gates, it was saved from that destruction which no other influence could avert."

BRIGANDS IN THE CONJUGAL WORLD.

The large and enlarging principles of our government are steadily tending to create and guarantee the perfect freedom and equality of the individual. There is, however, in the social organism of this Young Republic, a despotism of opinion which deprives woman of an equality which is enjoyed by her companion, man. He is universally indulged and sustained in the practice of vices and crimes, while his sister, if equally guilty of like

offences, is visited by public opinion with an unequal punishment, which, in its effect upon her future, is out of all proportion to the condemnation passed upon man, who is her co-partner in both virtue and vice. The result is, as the present too plainly proves, the development of conjugal freebooters. And these, strange as it may seem to the unphilosophical, are mostly *women!* They first and last suffer most from the prevailing injustice and social despotism, and consequently —which is perfectly logical—they are *the first* to rebel and the last to surrender.

An inverted manifestation of this wholesome remonstrance and resistance is the development of what may be styled *social brigands.* They are bold, determined, and irrepressible. They defy public opinion and systematically attack individual reputation. They hide in the forests of great cities, conceal themselves in the caves and fastnesses of the great human wilderness, from which they emerge to waylay and assassinate men who may be wealthy in reputation, even if they be not rich in noble life and character—and thus not perfectly armed against the unexpected attack of the social brigands.

The misfortune of it all consists in the diabolism of the enterprise. It is a systematic and premeditated attempt to *overcome evil with evil;* which, with such as Napoleon and less popular brigands, is a correct rule of conduct; but among the so-called spiritually enlightened, who have

ever received into their hearts a breath of the holy Summer-land, it is a rule worthy only of Milton's fabulous dwellers in pandemonium. "Do not evil that good may come!" is shouted by every angel of love and wisdom. Social brigandage in this country is somewhat to be expected, until there shall exist more enlightenment and more justice upon the sexual and conjugal relation between men and women. But let all true reformers, while they fearlessly and unceasingly labor to bring in the better era, stand firm for the highest principles of the best methods of progress.

FRANCES WRIGHT'S DEFINITION OF WOMAN.

"Up to the present," she strongly writes, "society, submitted under government to the master action of the selfish (male) principle, stifles, tramples under foot, and even perverts the very nature of the generous (female) principle. And this by forcibly circumscribing all the holy influences and lofty aspirations of woman within the narrow precincts of the individual family circle. There indeed she reigns the providence and guardian angel of the beings dependent on her care. She sustains this character only by forcibly closing her eyes upon the claims of the great human family without that circle. By estranging her soul from the conception of all the glorious powers as yet dormant within her, of all the sublime duties which, as the

collective mother of the collective species, she alone can fulfil—she alone can distinguish. Thus becoming (and this in her every effort faithfully to discharge her existing functions), she becomes the stringent conservative sustainer of the established order of society, whatever that order may be. Yet mark! How narrow soever the circle of her influences, sympathies and affections, still not for herself, but others, her thoughts, her hopes, her ambitions, her prayers. For the objects of her love she suffers and strives; for the dependants on her providence she lives and dies. In a distracted world, *she is the living expression of the religious principle*—the holder of the bond of union wherever placed, the family, the tribe, the nation, or, as hereafter to be, in the righteously and universally associated species."

SOMETHING FOR MEN AND WOMEN TO REMEMBER.

And that something is this: Beyond yourself is your *other* self, from whom either happiness or misery is possible. Spirit is superior to the coupling habits of animals. Feminine and masculine stand for principles and ideas. "Call no man master," is the spirit's command to woman. "Honor, love and obey" is possible only within the paradise of unselfish purity. Inferiority of the woman, and superiority of the man, are teachings of a barbarous era. In true conjugality each heart is to the other "all the world." To love wisely is to practice the religion of eternity. Men and women who

meet, and love, and hate, and abandon each other, are but apprentices and blundering servants in the temple of life. The universal daily conflict between the masculine and the feminine, is terrible; nothing less than a war of conquest between two equally armed powers, to overcome and enslave. Selfishness is the foundation of all such wars. The newly married often begin by adoring; the cares of life tone enthusiasm to mutual respect and endurance; a petulant, a fighting, and a miserable period is lived through; personal peculiarities and special rights become less prominent and less imperative; society keeps its omnipresent police (fashion and gossip) stationed near the garden gate and front door; religion, with its Sunday-school, subdues the wife and children; habit conquers the husband and father; they privately look and laugh at each other; they wonder how they could ever have loved each other so much, since it is now almost second nature to dwell together and love so little; then the heart wants to grow remarkably still, or they are mute with despair; worldly ambitions and sensuous tastes preponderate over the original want and wish for love; a bell tolls over the sacred temple—one is looking into heaven!

The wings of progress are spread over the slumbering spirit; the daily, never-ending conflict between the customarily married is at an end; the ascending one awaits the descending gods, with whom a new career is about to be opened; and so

ends the superficial conjugalities of farmer, peasant, merchant, mechanic, lord, priest, king; so fade the dreams of housekeepers, servants, seamstresses, ladies, teachers, queens. Meanwhile the *truly conjoined* live on and love on, gratefully and faithfully, as when first they clasped hands at the altar and promised mutual affection and equal protection in the presence of witnesses. *The true marriages*, which constantly exist and occur here and there in the social organism, exalt before the eyes of all men *the true standard*, whereby all error and injustice between men and women, either married or single, are justly exposed and everlastingly condemned.

A WOMAN'S PLEA FOR WOMAN.

"In these days," says Mrs. Jamieson, the authoress, "when society is becoming every day more artificial, and more complex, and marriage, as the gentlemen assure us, more and more expensive, hazardous, and inexpedient, women must find means to fill up the void in existence. Men, our natural protectors, our law-givers, our masters, throw us upon our own resources; the qualities which they pretend to admire in us—the overflowing, the clinging affections of a warm heart—the household devotion—the submissive wish to please, that feels 'every vanity in fondness lost'—the tender, shrinking sensitiveness which Adam thought so charming in his Eve—to cultivate these, to make them by artificial means, the staple of the womanly char-

acter, is it not to cultivate a taste for sunshine and roses, in those we send to spend their lives in the arctic zone? We have gone away from nature, and we must, if we can, substitute another nature.

"Art, literature, and science remain to us. Religion, which formerly opened the doors of nunneries and convents to forlorn women, now mingling her beautiful and soothing influence with resources which the prejudices of the world have yet left open to us, only in the assiduous employment of such faculties as we are permitted to exercise, can we find health and peace, and compensation for the wasted or repulsed impulses and energies more proper to our sex—more natural—perhaps more pleasing to God; but, trusting in His mercy, and using the means He has given, we must do the best we can for ourselves and for our sisterhood. The prejudices which would have shut us out from nobler consolation and occupations, have ceased, in great part, and will soon be remembered only as the rude, coarse barbarism of a by-gone age. Let us, then, have no more caricatures of methodistical card-playing and acrimonious old maids. Let us have no more of scandal, parrots, cats, or lap-dogs—or worse!—these never-failing subjects of derision with the vulgar and the frivolous, but the source of a thousand compassionate and melancholy feelings in those who can reflect! In the name of humanity and womanhood, let us have no more of them. Coleridge, who has said and written the most beautiful, the most tender,

the most reverential things of woman—who understands better than any man, any poet, what I will call the metaphysics of love—Coleridge, as you will remember, has asserted that the perfection of a woman's character is to be characterless. 'Every man,' said he, 'would like to have an Ophelia or a Desdemona for his wife.' No doubt; the sentiment is truly a masculine one; and what was their fate? What would now be the fate of such unresisting and confiding angels! Is this the age of Arcadia? Do we live among Paladins and Sir Charles Grandisons, and are our weakness, and our innocence, and our ignorance, safeguards—or snares? Do we, indeed, find our account, in being 'fine by defect, and beautifully weak'? No, no; women need, in these times, *character* beyond everything else; the qualities which will enable them to endure and resist evil; the self-governed, the cultivated, active mind, to protect and to maintain ourselves. How many wretched women marry for a maintenance! How many wretched women sell themselves to dishonor, for bread!—and there is small difference, if any, in the infamy and the misery! How many unmarried women live in heart-wearing dependence; if poor, in solitary penury, loveless, joyless, unendeared; if rich, in aimless, pitiful trifling! How many, strange to say, marry for the independence they dare not otherwise claim! But the snare paths open to us, the less fear that we should go astray.

"Surely it is dangerous, it is wicked, in these

days, to follow the old saw, to bring up women to be 'happy wives and mothers;' that is to say, to let all her accomplishments, her sentiments, her views of life, take one direction, as if for woman there existed only one destiny, one hope, one blessing, one object, one passion in existence; some people say it ought to be so, but we know it is not so; we know that hundreds, that thousands of women are not happy wives and mothers—are never either wives or mothers at all. The cultivation of the moral strength and the active energies of a woman's mind, together with the intellectual faculties and tastes, will not make a woman a less good, less happy wife and mother, and will enable her to find content and independence when denied love and happiness"

EVIDENCES OF THE CONJUGAL ATTRACTION.

True marriage, meaning an essential union of two spirits, is as rare as angels' visits. But inasmuch as the lower includes the higher and highest in a germinal or undeveloped state; so it often happens, by the working of the progressive law in the individual, that blood-marriages are advanced to spirit unity and happiness. But, too often, the result is exactly different; the union ending in misery and tragedy.

Spirit unions, however, which are perpetually blissful and beautiful, even amid great fiery trials consequent upon this outer life, may become more frequent; they may be multiplied: first, by true re-

finement and spiritualization among the people; second, by mingling true ideas of spiritual love and the divine uses of marriage with the practical education of our children. What is now only conjugal wrongheadness, idle dreaming, bad longing, and vicious practice, among both the married and single, among youth and adults alike, may, by frank and exalted methods of education, become the world's delight, triumph, and lasting glory.

"Minds," says Madam Roland, "which have any claims to greatness, are capable of divesting themselves of all selfish considerations; they feel that they belong to the whole human race, and their views are directed to posterity alone."

True character and brain building means living and constructing for posterity. Without harmonial methods of education, which recognizes the correlations and the intrinsic inseparableness of girls and boys, women and men; without such a system, based in Nature, and with only Nature for a school-house, and Reason, only as manifested through faithful teachers, as the Prime Educator—not much true progress can be achieved. And, recently, these advanced ideas have been acknowledged. In a lecture, on the coeducation of the sexes, we find the following wise words:

"Brains rule the world and the individual. The problem of the age which educators are to solve, with all the light that experience, aided by physiology and reflection, can give, is, how to build the best brains out of the materials given to work with.

The demand of humanity is, Give me the best possible brain for men and women both. Fortunately, the necessity of answering this demand admits of no dispute. The best possible brain is as much a necessity for one sex as for the other. Indeed, such is the divine alliance between the sexes that it is impossible to produce the best possible brain for one sex unless you produce the best possible brain for the other also. This constitution of human nature,—the interdependence of the sexes, by which the advance of one is contingent upon the advance of the other, the best development of the masculine and feminine brain made to wait on each other, who together can unlock the secrets of the universe,—is admirably expressed by Emerson, in language that is as full of physiological truth as of poetic beauty :

> " ' From the pair is nothing hidden ;
> To the twain is naught forbidden ;
> Hand in hand the comrades go,
> Every nook of nature through ;
> Each for other were they born ;
> Each the other best adorn.' "

Men, women, and children may practically acquire knowledge of the fundamental laws of marriage—the eternal principles of attraction and repulsion between the sexes—by observing the facts developed through a pair of common **U** magnets. They indicate infallibly that positives mutually repel each other ; because like rejects like, for the law of harmony needs a counterpart ; therefore, exact

opposites in sex and in temperament mutually interest, attract, and harmonize with one another. This law of marriage is at the foundation of all happiness; it is as divine and changeless as is the essential nuptial union of Father God and Mother Nature.

Persons uniting by conjugal ties for mutual love, inspired by true unselfish desires for each other's good and growth, are certain of happiness in the next life, and such will be permanently prospered and contented in this world. "Woman's-Rights," so-called, are identical with "Man's Home" in the foundation of society, in the State, and in the true Spiritual Church. The progress of mankind is impossible without the existence and perpetuation of pure and permanent homes. Polygamy, polyandry, celibacy, licentiousness, will all vanish under the refining influences of true ideas (reduced to practice) concerning the relations between men and women.

Spiritualists and reformers have bravely *faced* the unpopular subject of true and false unions. Many of them have attempted to change and improve their relations; but frequently without developing much result in goodness. Divorces would never be known—indeed separations would never be seriously thought of—when and where true marriages became the rule among men.

Spirits, although taking a deep and enthusiastic interest in the prosperity of their special friends remaining on earth, should not be consulted on

the subject of Marriage and Divorce. Persons who cannot, in and for themselves, judge and decide what is right, are mentally and morally *incompetent* to enter a relation so sacred and important as marriage. The practice among lovers of consulting "fortune-tellers" and psychometrical readers is trifling and wicked, and the end is certain error and sorrow.

HARMONIAL HOME AND HOUSEHOLD.

So few accomplish anything toward augmenting the sum of human happiness! Can it be true that the reason, the cause, is: "The people of second-rate talents feel sure of nothing; therefore they care for nothing; and, by an inevitable chain of consequences, such accomplish nothing"?

Emerson's inspired lecture on domestic life contains the following true harmonial words: "The redress of our domestic modes is not so hopeless as it seems. Certainly, if we begin by reforming particulars of the present system, correcting a few evils and letting the rest stand, we shall soon give up in despair. For our social forms are very far from truth and equity. But the way to set the axe at the root of the tree, is *to raise our aim.* Let us understand, then, that a house should bear witness, in all its economy, that human culture is the end to which it is built and garnished. It stands there under the sun and moon, to ends analogous unto and not less noble than theirs. It is not for festivity, it is not for sleep; but the pine

and the oak shall gladly descend from the mountains to uphold the roof of men as faithful and necessary as themselves; to be the shelter always open to the good and the true; a house which shines with sincerity, with brows ever tranquil, and a demeanor impossible to disconcert; whose inmates know what they want; who do not ask your house how theirs should be kept. They have aims; they cannot pause for trifles. The diet of the house does not create its order, but knowledge, character, action, absorb so much life and yield so much entertainment, that the refectory has ceased to be so curiously studied. With a change of aim has followed a change of the scale by which men and things were wont to be measured. Wealth and poverty are seen for what they are. It begins to be seen that the poor are only they who feel poor, and poverty consists in feeling poor. The rich, as we reckon them, and among them sometimes the very rich, in a true scale would be found very indigent and ragged. The great make us feel first of all the indifference of circumstances. They call into activity the higher perceptions, and subdue the low habits of comfort and luxury. But the higher perceptions find their objects everywhere; only the low habits need palaces and banquets."

Montgomery, with peculiarly gentle appreciation of wedded hearts and happy homes, thus breathes forth a poetic benediction:

"Ocean and land the globe divide;
Summer and winter share the year;
Darkness and light walk side by side;
And earth and heaven are always near.

"Though each be good and fair alone,
And glorious in its time and place;
In all, when fitly paired, is shown
More of the Maker's power and grace.

"Then may the union of young hearts
So early and so well begun,
Like sea and shore, in all their parts,
Appear as twain, yet be as one.

"Be it like summer—may they find
Bliss, beauty, hope, where'er they roam;
Be it like winter—when confined,
Peace, comfort, happiness at home."

BEAUTY AS A SEXUAL ATTRACTION

This name is given in harmonial philosophy to the fourth attribute of wisdom. It is the fairest blossom of Use, Justice, and Power.

But superficial religionists have for centuries nailed up the sign "Dangerous" at the beginning of every beautiful path. One pious writer, Enchiridion, calls beauty, "The wise man's bonfire and the fool's furnace." He can think of beauty only as a cheat and a snare. "Gaze not on beauty too much, lest it blast thee; nor too long, lest it blind thee; nor too near, lest it burn thee; if thou love it, it destroys thee." And yet this writer is

not diabolically impious, he is not even blasphemous, in the opinion of so-called religious men.

Beauty of the face is what most people mear when they use the word. But, in truth, beauty is seldom seen in a human face. I call beauty a spiritual perfection, which is sometimes visible in the form and countenance. It is essentially a part of life, feeling, character; a result of their harmonious combination. "Beauty," says Emerson, "is the mark God sets upon virtue." Shall we add: Beauty is the prophecy of the perfection which is in store for *each* in the growth of time. An act, if it contains the essential elements of truth and love and justice and will, is an act which is certain to contain beauty. There must be the freshness of love, the heroism of truth, the equilibrium of justice, and the energy of volition, or there is no real lasting beauty in the act. The surface attractions of beauty are ephemeral. They die where they originate. Real beauty is spiritual, and is therefore immortal. A beautiful heart warms and shines through the thousand graces of life and character. I think there is a "beauty of holiness" (that is, that there is a resistless fascination in a person who is well-balanced and wholesome); and happy is he who possesses a nature too fine and a mind too true to love any grade of beauty less exalted.

But there is something *more* than beauty of form, face, and manners; that something is personal purity and cleanliness. High and delightful con-

jugal feelings can find no rest where there is not perfect sweetness and the fragrance of fine habits. Therefore let us briefly consider the subject.

CLEANLINESS A DEMAND OF CONJUGAL LOVE.

To be pure, something besides soap and hot water is required. It is downright hard work in the character. Something besides very severe labor is also needed. It is cheerfulness of spirit and good physical habits.

Many persons seem to think that they smell sweet, if they do not wash their bodies often, by sprinkling some perfumery on their handkerchief and clothing. "Cleanliness is next to godliness," is in everybody's mouth. There are persons very clean in their exteriors; but in their thoughts and feelings you will find the imps of profanity and vulgarity, and in their disposition the basest impurities of motive and conduct. Pious church-members there are, who pray and preach against the attempt to cast out devils through Beelzebub, the prince of devils, and yet who are every day poisoning the atmosphere with the unclean surroundings of their homes—*barnyards*, rank with decaying organic matters; *stables*, pestiferous with accumulated animal deposits; *privies*, overloaded with impurities which generate the germs of malignant fevers, dysentery, cholera, diphtheria, typhus, and typhoid; *piggeries*, reeking with poisonous, stifling stenches, and endangering the health of every person living within half a mile; *henner*

ies, with their exhalations of excrementitious nastiness, which disgust healthy persons, and render feeble constitutions liable to consumption; to say nothing of the ill-ventilated meeting-houses where they assist the "divine service," depraving the blood, and diseasing the brain and nerves; the disgustingly dirty school-houses in country places, and even in the great cities, badly arranged for seating and heating, and little or no true ventilation for the young and impressible children; and, lastly, the little or no attention paid to foods, drinks, clothing, exercise, and personal habits; and yet, these very same church-members fancy themselves engaged in casting out devils in true evangelical style, without the aid of Beelzebub, who, in very truth, is a fair embodiment of the lack of principle, or of the first-class, princely ignorance, which underlies the popular methods of carrying what is called "religion to the heathen," while neglecting those at their very doors who infinitely more deserve their good-will and practical Christianity.

Verily, spiritual cleanliness is "next to godliness;" which is not obtained by the soap and sand industry of model housekeepers. Cleanse the interior of the temple; the inside of the platter must be washed; and you must hoe out the places so full of old dead bones. Now mark this: Until this quality of cleanliness becomes popular, you must expect the continuance of all the great plagues of our earthly existence—servants, mos-

quitoes, doctors, diseases, lawyers, quarrels, clergymen, superstition, soldiers, wars, pride, poverty, intemperance, injustice, insanity, crimes, despair, death. Let us, therefore, all labor for that practical spiritual cleanliness which shall manifest itself, scientifically and philosophically, in material perfections for the universal advancement of mankind.

HARMONIOUS WAYS OF WISDOM AND LOVE.

How it improves and expands the soul of the mind to gaze through the multifarious avenues of his existence, into the Summer-land—a world of unmeasurable magnitude and of inconceivable attractions! By a law of universal sympathy, by a principle of a celestial Love—its inhabitants are joined into one grand system of unchangeable Harmony. It is impossible for discord to exist there. For the people have a deep, high, all-comprehensive knowledge of the principles of every species of Joy and Happiness. In accordance with these principles, they live most harmonially. Their obedience is apparently involuntary; they live in harmony with the great controlling Laws of the material and spiritual universe, as naturally as the planets revolve about the Central Sun.

The universal Harmonies of the spiritual lands are based upon the principles of Love and Wisdom. When the mind, or the soul, of man abandons the corporeal organism, it leaves behind it, on the earth, a vast variety of terrestrial imperfec-

tions. On the earth, the antagonisms of human society are pre-eminently calculated to develop the evils of war, theft, licentiousness, and other moral discords. Children are born with defective, unkind, deformed, unlovely bodies and minds; born of ignorant parents, or of parents who, by yielding to inordinate impulses, have disobeyed the laws of life, and the offspring must accept, and begin their present existence with many predispositions to live wrong and discordant lives. Such are involuntary foes to the laws of moral harmony; and the consequences are constantly experienced by themselves and by all contiguous members of the human family. But what a consolation it is to know, that, when the motives or causes of war, theft, and wrong cease to exist, it is positively certain that the discords of life will then also have an end! This glorious result will flow from the progressive development of Love and Wisdom among the multitudes of earth. Men will learn to trust less to mythology for harmony of soul, and more to the Principles of Nature. It will be seen that moral health depends more upon a baptismal ceremony, which is practised religiously every morning, than upon any form of church discipline. "He that believes" in the power of Love and Wisdom, "and is diurnally baptized" in the clear waters of some flowing spring, "shall be saved" from much pain and melancholy, sad dreaming, mental confusion and disease. It will also be seen, that moral health depends more upon physical harmony than

upon the writings of religious chieftains, or upon the prayers of the so-called contrite heart. The faith of the religious devotee cannot move a moral or a physical "mountain" half so quick as drilling-irons, powder, spades and shovels in the hands of intelligent and properly remunerated men. And still it is said that we must not yield up our confidence in the infallibility of religious chieftains, because Christianity has civilized the Anglo-Saxon and American nations. But I deny the assertion, and say in reply, that the greatest agent of civilization was never suggested by any system of religion. It originated with the genius of mind. I allude to the blessed art of Printing. By this lever, the wide world is moved and shaken to its centre. Parts are brought into the closest sympathy with the whole. The pulsations of Europe are felt in America, and when the heart of America is dilated with the great principles of Liberty, the art of Printing conveys its most delicate vibrations to the remotest extremities of the inhabitable globe. By printing, by physiology, by science, by commerce, by Wisdom, the world has been civilized up to its present state; and the popular system of theology has been dragged along by the side of civilization with all the pomp, deference, and display which is so uniformly bestowed upon some dependent but cherished Idol. This is no theory; it is the plainest statement of historical facts, of which everything bears the most unequivocal testimony.

In conclusion, let me urge you to get Wisdom. This is the great Savior. Know thyself. Be the honest-minded devotee of Nature's laws. Have a good and benevolent Reason for everything you do. Never act from a narrow, selfish impulse. Be loving and tender-hearted. Always remember that happiness depends upon physical and mental tranquillity—upon individual and social harmony. Never do wrong. For while I speak, there are thousands of pure and loving angels looking upon us, desiring our speedy deliverance from discord and error.

INSPIRATION AS AN ELEMENT OF PROGRESS.

Let it be distinctly borne in mind, as I have before written, that God is a God of principle, not of miracle ; a God of reasonable, harmonious, and immutable character, not of fantastic displays, of design, or of supernaturalistic demonstrations of His presence among men. He does not, therefore, because He cannot, cause the bird to invent music, a Bonaparte to be a prince of righteousness, or a Nero to discourse harmony and philanthropic peace. Because every living thing is under the necessity of giving spontaneous utterance to that which moves within. The squirrel, which cannot sing, gives utterance to the inspiration of its mind in its gyrations from limb to limb, and mound to mound; thus giving pantomimic expression to the indwelling songs which its tongue cannot utter. So the bird sings without thinking, as it breathes the com-

mon air. But Mozart, drawing his inspration, first from the well-springs of his own mind, and then from the countless and ever-varying sounds with which God has vocalized creation, writes out the Scripture of music for the world to read and reverberate. Thus the degree and quantity of inspiration enjoyed and expressed by the bird, the squirrel, and the man, are as distinct and manifest as the three receptacles are differing one from another. So different minds give rise to different degrees of inspiration. One is an inspired linguist, another an inspired poet, another a moralist, another a mathematician, and another is an inspired philosopher. While common people possess a multiplication table having only twelve figures to the side, the young inspired mathematician cannot give scope to his genius without a multiplication table which is a yard square. So likewise, while the majority have a system of morals whose outer walls are so selfishly constructed as to encompass only the individual, the inspired moralist, who loves his fellow-men, breaks down the obstructing partition walls and gives birth to a moral system which is limited only by the remotest boundaries of humanity. The human mind is benefited permanently by inspiration when the reason-principle is illuminated; this constitutes true clairvoyance, and also the true spiritual condition. The latter state is enjoyed only by that soul whose social, intellectual, and moral faculties are attuned one to the other, and all to the universal constitution of things. In

addition to what has been already said on this head, the individual who would be alive to the universal inspirations of the Spirit of God, should ask himself these questions:

NECESSITY OF SELF-INTERROGATION.

1. Are my social faculties in a balanced condition? Do I sufficiently love my own personality? Do I obey the laws of nature in regard to food, exercise, and slumber? Am I in any sense intemperate? Do I seek the society of the gay and superficial to the neglect of personal culture and important studies? Am I depriving myself of the true joys and inspirations of God by disobedience to the laws of my being in giving myself up to sensuality and merely physical gratifications?

2. Are my intellectual faculties properly balanced? Do I yield myself sufficiently to reflection? Do I people my mind with objects, through the medium of perception, and then carefully analyze, compare, and devote them to good and benevolent purposes? Or do I permit my mind to be confused and distracted by the perpetual rushing in of external impressions through the medium of the senses? Or do I reflect too much upon a few things, and seclude myself from a wider and a higher field of observation? Have I a materialistic intellect which goes no deeper than the externals, the forms and the symbols of life and thought? Or do I penetrate to the causes of things? Do I prove all things? Do I judge with an impartial

judgment? Do I adhere to the administrations of reason? Do I regard reason as the light which lighteth every man that cometh into the world?

3. Are my moral faculties properly balanced? Do I venerate justice as a principle? Are my aspirations after justice and equity confined to the ordinary and selfish circle of my own wants and requirements? Or do I expand my reverence and application of justice to the circumference of all human rights and demands? Do I venerate any one system of morals and precepts as the true religion? Or do I consider the truest and highest religion to be universal justice? What do I live for? Is it merely for personal interest and happiness? Or do I love the neighbor, and identify my interest, my justice, and my joy with the universal interests of mankind? Am I a desert which greedily drinks up the rain of heaven, and yields no flowers or vegetation? Or am I a pure and healthy spring which slakes the thirst of the care-worn and wandering pilgrim, and then sends forth its numberless rivulets to augment the growth of healthy fruit and vines? What law do I revere? Is it the law of Moses? Or the law of Love? What prayers do I utter? Are they the ceremonial orisons recommended by any priest, prelate, or religious chieftain? Or is my prayer a desire unceasingly swelling my heart for human good and happiness? Do I love truth more than policy? Do I revere right more than might? Do I love Worth more than wealth or parentage? Or am I

a mere being of caprice and superficiality? When I prove all things, do I hold fast to that which is good, or that which is popular and expedient? Do I acknowledge that exraordinary individual privi leges lay me under extraordinary individual obli gations? Or do I accept the privileges, and acknowledge the obligations by the compulsions of law? Do I revere the God of Abraham, Isaac, and Jacob? Or the Supreme Ruler of the universe?

He who would enjoy true and high inspiration should propound to himself the foregoing questions; then give the world appropriate answers, only through a true and high life.

YOUTH SHOULD NOT ENTER UPON MARRIAGE.

Here our former affirmations must be repeated. If *parentage* is to be considered the paramount object of marriage, which is the current faith among supernaturalists—or in other words, if Man is to be esteemed as only an animal fashioned in a higher mould, and not a Being of indestructible individuality, a little lower than the angels of truth and purity—then, manifestly, it would be normal reasoning to decide the period of the outer nuptial tie by reference to corresponding exhibitions in lower worlds of animation. But inasmuch as a truly-developed man is really comparable to nothing below him—and inasmuch as his organic laws and spiritual endowments are not identical in degree with, but are *continuations* of, what we be-

hold (essentially) beneath his plane of existence—so, therefore, is he *elevated* far above, and should henceforth be esteemed superior to, all such inferior standards of correspondences and obvious analogies; and hereupon we affirm, that every physiological attempt to determine man's foods, or habits, or attractions, or destinies, by reference to his physical and mental inferiors (the animals), is, to say the most charitable word, not less than unpremeditated sophistry in logic; and becomes, as hundreds of miserable hearts too well know, a slow destructive poison when practised through life by the married. From animals, it is true, we may learn the laws of integrity to Nature; because their habits suggest principles, and aid the human intelligence; notwithstanding which, man is not measurable by them; for his habits are all legitimately and naturally his own; and his business is, to ascertain the Laws of Nature as they apply to human beings; inasmuch as a life attuned to these laws is equivalent to the "will of God" being done on earth as it is in the spheres of higher existence.

The most susceptible era to the conceptive process is anywhere between sixteen and thirty-five; after this, the utero-impressibility is diminished and moderated greatly, and a period comes on much more in favor of healthful generation, with less fertility. Some political economists have welcomed war, famine, pestilence, disease, as providential methods of counteracting the tendency

to over-population. But the doctrine of "fewer and better" in families—and temperance in the marriage relation, the avoidance of extremism, the preservation of the "Love-essence"—is the Harmonial remedy against superabundance in births.

Aside from organic reasons, and aside from psychological objections to early marriages, we should remember that youth is the period when the superficial and the transient, not the spiritual and the permanent, mainly magnetize and control the impressible emotions; to which the intellectual faculties, yet without discipline, are naturally subordinated. External attractions, the earth-born dreams of sensualistic felicities, are chiefly influential. Youth lives, as youth naturally should, in the outward. A handsome visual expression, a blooming and brilliant face, a form fashioned for the display of grace and ease, a sweet voice, the power of song, elegance in dancing and waltzing —some obvious fascination, some single perceptible enchantment, not the well-conceived adaptation of the *Inmost Principle* to conjugal needs—such, mainly, influence the youthful nature and the uneducated youthful imagination.

Inasmuch as marriage has a mission expressly to the Inmost Soul-life, and is not to be contemplated as important merely as a *relation* of temporary terrestrial convenience, therefore the young, by cultured nature, are admonished to put away not only childish, but *youthful* things also, before

entering upon the conjugal experience. The reasonable will perceive the necessity of patiently allowing the spirit, with its varied attractions and latent attributes, to progress beyond external motives (which include sensual inducements) for the contracting of marriage. And yet, under all conditions in life, our Philosophy teaches the beauty of cheerfulness and the necessity of spontaneity.

HARMONIAL PHILOSOPHY OF DIVORCE.

In the fourth volume of the Harmonia we have written, and now repeat, that society is more vitally interested in the results of wrong marriages than in the consequences of divorce. I would that this anterior truth could be seen fully by our legislators.

If there be any criminality in the case, it is a greater crime to get wrongly into the marriage state than to be taken legally out of it. From wrong marriages come all the children of disease and death. Churches and prisons, clergymen and lawyers and physicians, are the secondary evils of the wrongly-related temperaments. Good men and good women, *badly* married, produce morally-deformed and physically-diseased offspring. And society, refusing to divorce them without crime or dishonor, must build jails and gibbets, must erect penitentiaries and sanctuaries, and support a host of non-producing lawyers, physicians, and gospel-mongers—all, in general terms, tempo-

rarily to *restrain*, to *benefit*, and uselessly to *indoctrinate* the children of parents, legally married, with temperaments radically incompatible. Fellow-countrymen! ye voters and legislators—consider well this fact. If we must have stringent laws imposed upon the *attractions* of conjugal love, I pray that they be placed formidably and impregnably at the Hymeneal altar—impressing the necessity of correct temperamental marriages between the sexes. But leave the *family* in freedom. Let society educate its young men and its young women into the science and importance of true conjugality. There is no other invincible safeguard against the commission of matrimonial errors innumerable. Our philosophy brings a plain revelation—*woman is a messiah of love and wisdom; man is a messiah of wisdom and love.* Harmonial unions depend always upon harmonial units. The intimate connection and dependence of marriage and reformation will surely commend our problem to the world's investigation. We teach a philosophy of marriage which inculcates the inseparableness of purity and liberty—that the eternal pleasures of the latter can neither be obtained nor sustained without the former as a foundation. Harmonial philosophers, therefore, will be—

> "Chaste as the icicle
> That's curdled by the frost of purest snow,
> And hangs on Diana's temple.

Divorces, at best, are but temporary acts of a

just benevolence : the *left-handed effects* of the great marriage law of boundless Nature. I do *not* look for much reformation from them. Nevertheless, when sought with the purest motive, divorces are good as steps to better things ; and the uncongenially married should accept the Principle of distributive justice, and be henceforth free and true to the God of the universe.

Throughout this volume I have inculcated the doctrine, based upon an unchangeable law, that there are endless marriages. This view of the subject at first seems to assume that, when an harmonious union is formed on earth, there can be subsequently *no disunion* in the spirit-land—that such union is fixed by a law which is immutable as truth—that two beings having been constituted so nearly alike that neither can out-run and leave the other in the race of progression. And yet I have been plain in stating those conditions and methods whereby blood-love and transient unions may be promoted to spirit-love, and thus eternized; also how harmonious relations may be, through persistent negligence, permitted to dwindle down into radical discord and consequent divorce.

Progress may be made by one and not by the other. The wife may outgrow the husband. Shall they be divorced? Is this a sufficient cause for separation? Nature gives a negative reply. The eternity of a marriage is not jeoparded by dissimilarity of spirit-growth. One organ of the brain

may greatly exceed in attainment its neigboring faculty—shall the brain be disunited? Shall the soul be divorced from its self, because one member is more advanced than the other? Shall the head be sundered because *tune* has out-developed the organ of *time*, or because acquisitiveness has overbalanced benevolence? Nature answers—"No!" There must exist a deeper, more radical, and a higher cause than inequality of individual development.

DIVORCE GRANTED UPON HIGHER GROUNDS.

The method of obtaining divorce should be more simplified; less expensive, and regulated by a Law of Justice.

I. Example: when two present themselves to the proper magistrate soliciting divorce, or when one makes an application in writing signed by the other, and both make satisfactory statements, and present sufficient guaranty in regard to the disposition of their children, should there be any, then let their oath of honesty and free-will be taken and recorded, with their names, and a certificate of legal divorce be given to each in return.

II. If the law requires a *crime* as the basis of an action, then let us forthwith elevate the *moral* standard of right and wrong, and say: If a woman, under the influence of importunity and the desire for a home, marries one whom she does not fully love, that woman hath committed *adultery* and a *crime* yet more against posterity. Or

if at first she did love her husband, and subsequently, for sufficient deep-seated and uncapricious reasons, *loves him conjugally no longer*, but loves another instead, and does not take that other to be her husband, she is then guilty of being both a prostitute and an adulteress. The same moral law is equally applicable to man under like circumstances.

III. If a woman testifies of incurable disaffection toward her husband, or if the husband testifies of complete disaffection toward the wife, and her or his *probity* can be established by witnesses and neighbors by whom the parties are known, let such be divorced.

Of course a thousand different contingencies will occur; for which a humane legislature would make ample provision.

Parties should never be tempted to encourage disaffection from trifling causes—such as mere haste in speaking to each other, from any merely circumstantial causes, or the disgust and aversion of extremism or inversionism. Be kind and patient—exercise the broadest humanity toward each other: let nothing lead to separation, save an internal knowledge of constitutional mutual inadaptedness to the grand uses of marriage.

If you seek divorce, do so from the Principle of Justice; never from caprice; nor be ever as cruel and barbaric to the rejected one as Abraham was to Hagar and her child.

Children should be provided for by the parents

before applying for divorce—or, if not otherwise cared for, let the STATE adopt and instruct them —giving them a righteous opportunity to become educated, skilled in some occupation, and otherwise valuable characters.

All property questions and alimony can be settled by the legislature; or, if the parties desire and agree to it, by means of arbitration. (See fourth volume of the Great Harmonia.)

These methods will tend to render mankind more *just*, more *wise*, more *happy*. A wise people will make for themselves simpler laws. Let us, my countrymen, plant our institutions upon the principle of Universal Justice, without fear, and—consequences will take care of themselves.

MORAL WEAKNESS AS A CAUSE OF EVIL.

"Vice is bad," said a Reviewer, "and malignant wickedness is worse, but beyond either in evil results to mankind is weakness; which, indeed, is the pabulum by which vice is fed, and the agent by which malignity works. If every one in this world had a backbone, there would not be nearly as much misery or guilt as there is now, for we must give each individual of the "cruel strong" a large following of victims, and it would be easy to demonstrate that the progress of nations has always been in proportion to the number of stiff backbones among them. Yet, unfortunately, limp people abound, to the detriment of society and to their own certain sorrow; molluscs predestined to

be the food of the stronger, with no power of self-defence or of self-support, but having to be protected against outside dangers if they are to be preserved at all, and perhaps when you have done all you can do, not safe even then, and most likely not worth the trouble taken about them. See one of these poor creatures left a widow, if a woman—turned out of his office, if a man—and then judge of the value of a backbone by the miserable consequences of its absence. The widow is simply lost in the wilderness of her domestic solitude, as much so as a child set in the midst of a pathless moor, with no one to guide him to the safe highway. She may have money, and she may have relations, but she is as poor as if she had nothing better than parish relief, and unless some one will take her up and manage everything conscientiously, as lonely as if she were an exile in a strange land. Her servants make her their prey; her children tyrannize over her and utterly ignore her authority; her boys go to the bad, her girls get fast and loud; all her own meek little ideas of modesty and virtue are rudely thrust to the wall, and she is obliged to submit to a family disorder which she neither likes nor encourages, but which she has not the strength to oppose, nor the wisdom to direct. She may be the incarnation of all saintly qualities in her own person, but by mere want of strength, she is the occasion by which a very pandemonium is carried on; and the worst house of a community is sure to be that of a quiet, gentle, molluscous little widow

without one single vicious proclivity, so far as she herself is concerned, but without the power to repress or even to rebuke vice in others. A molluscous man, too, suddenly ejected from his long-accustomed groove, where, like a toad imbedded in the rock, he made his niche exactly fitting to his own shape, presents just as wretched a picture of helplessness and unshiftiness. In vain his friends suggested this or that independent endeavor; he shakes his head and says he can't—it won't do; what he wants is a place where he is not obliged to depend on himself, where he has to do a fixed amount of work, for a fixed salary, and where his fibreless plasticity may find a mould ready formed, into which it may run without the necessity of forging shapes for itself. Many a man of respectable intellectual powers has gone down to ruin, and died miserably, because of his limpness, which made it impossible for him to break new ground or to work at anything whatsoever with the stimulous of hope only."

HOW SLANDER SHOULD BE ANSWERED

Among numerous questions, the following is no more than a fair sample of a large number which come to me on the subject to which it refers:

"DEAR BRO. DAVIS:—In this section of the country the cause of Spiritualism does not make much progress. The chief influence brought to bear is exerted by orthodox ministers, who are extremely active in circulating the most damaging statements against your private personal character, accusing you of free-love practices, etc., etc. Why don't you stop the mouths of your adversaries and accusers by a direct action

brought in the courts for malignant slander? If *you* would once positively deny and repel, then we, your friends, could and would stand by you and vindicate the cause of Spiritualism.

"Yours fraternally, W. F. B."

This letter and what it demands compel my thoughts to return to one memorable Monday morning almost twenty-one years ago, namely, August 9th, 1852 (see *Present Age and Inner Life*, Session III. of the Spiritual Congress); and distinctly I recall, with feelings of awe and tearful gratitude, a conversation with a distinguished guest from the Summer-land. He was subduing my enthusiasm and zealous anxiety to multiply converts to our most exalted principles. In my youth I was impatient to increase our believers from hundreds to thousands, and from thousands to millions. "Numbers will tell," I thought. And thus, without confessing the fact in words, I was inwardly asking him to instruct me as to the quickest way to increase the army of our believers. But, as on a previous occasion, he kindly cut down my numbers to "twelve!" Privately I swallowed my impatient enthusiasm, my hot zeal for a host of believers, and quietly asked if I might be permitted to know *who* were to become "the twelve teachers," by whom our great and immortal principles of human progression would be expounded among men, and truly exemplified in life and character? He responded by delicately reminding me that I was seeking to know things too far in advance of time. But yet he assured me that

I might aid the advent of the true believers, by myself teaching certain ennobling principles. And when the "twelve" should have truly arrived, the celestial visitor assured me that everybody would recognize them by certain signs of *life*, *disposition* and *character*, which signs could not be assumed by pretenders, nor successfully counterfeited by persons ambitious of chieftainship. "They will," he said, "show signs in *deeds* of goodness, truth, temperance, integrity; they will teach and heal the sick; they will love and liberate their fellow-men; they will condemn or despise no man in anger; neither will they retard any more the union of love with wisdom; nor procrastinate the development of Nature's Own Religion in the earth."

Let us now return to the letter above introduced. Would you, my kind reader, believe that the writer of that letter is a Spiritualist of the most pronounced type? I have the pleasure of his acquaintance, and know that he is a man of cordial sympathies, thoroughly honest in his dealings, a constant participator in the Sunday Spiritualist meetings, and is about twenty years old in the new faith and knowledge.

And yet behold his position on the subject of progress! He asks: "Why don't you turn upon your adversary? Why are you silent when the tongue of persecution is turned against you? Why don't you stop the mouths of your enemies by an appeal to law?"

Silence reigns! Lo! I do not turn upon my adversaries! What then? The answer comes from a twenty-year-old believer in Spiritualism, and it is this: "If you don't, I shall conclude that you can't; then I will go over the fence, and perhaps help hold up the hands of the assaulting party." Let the reader just here contrast this state of mind with that which would characterize any one of the "twelve," through whose exalted ministrations and personal influence the kingdom of heaven was to be promoted amongst men.

Permit in this place a touch of autobiography. For years upon years my individual self was made the special target for every marksman with slander shot-gun and malignant bow and arrow. It would be impolite, not to say profane and vulgar, to repeat in print the stories which refined and wealthy church-members, including very respectable ministers of the several orthodox denominations, privately and publicly circulated as facts against me. I was reported and denounced as the walking embodiment of all that was vile and satanic. The recent published charges against very popular persons [here is meant the celebrated slander suits brought against Henry Ward Beecher] are simply gossip and child-talk compared with charges which have been and are yet brought against me by quite respectable opponents.

Now, the question naturally arises—what have I done to stay the power of my traducers? They have "damaged me" beyond measure. So-

cially; they have slammed in my face the hospitable door of hundreds and thousands of very excellent men and women, in all parts of the United States and throughout all the cities of Europe. In my business as Author and Publisher, my adversaries have kept from me not less than, say $100,000, making all due allowance for the unpopularity of the subjects of my entire list of publications. The blighting and hampering influences of my "respectable" enemies and slanderers meet me at every turn in life, in society, in business, in every relation I sustain to my fellowmen.

What then? Ask a twenty-year-old Spiritualist what I should do, and he replies: "Why don't you stop the mouths of your adversaries and accusers by a direct action brought in the courts for malignant slander?"

Notwithstanding this pertinent question I am silent. He repeats the question; and yet I make no answer. He insists that I shall turn like a practised gladiator upon my public and powerful calumniators, and immediately put them to flight by a direct action at law! Silence is my only reply. What then does my Spiritualist friend say? Here, substantially, is his speech: "Although I esteem you and your writings, yet if you don't come out and refute these charges against you, I shall conclude it is because they are true, and you can't refute them; and, sir, as a just punishment for your conduct, as pictured before the world by

your enemies, I shall go over the fence and side with them."

Well, beloved friend, here is my final reply: "You may, if you choose, go over to mine enemies; the experience you will get from your errors may improve you in the future; but, as for myself, I shall not stop to contend with evil: I shall strive, both in this world and in the next, to overcome evil with good; and I feel that strength will be given me to travel forward without you. Therefore, with a sad heart, but while a sweet joyousness is streaming with the magnetic power of true light through my positive will, I bid you adieu!"

Now, as to my friend's letter, I have this especially to say: To all high-minded and philanthropical reformers such assault upon the social private lives of individuals is cowardly and despicable to the last degree. If the parties privately grieved, by deeds alleged to have been committed against their conjugal rights and happiness, see fit to take "direct action" to bring the offender to justice, they do it as a private matter and assume all the resulting responsibility. What shall we think of a public expounder of our principles, who, under the sophistical plea that "free speech and free press are in danger," undertakes to defend persons really guilty of burglariously entering and assaulting the private rights of hitherto highly esteemed citizens? Could such a teacher be one of the "twelve"? Or, is it possible that any one who is *inclined* to go over to the side of the assaulters because the ac-

cused deem it unholy to stop and strike back like a prize-fighter—is one of the twelve whose "deeds" would be numbered among the best and noblest in moral grandeur? We may well despair of ever making any progress in human goodness, if, after twenty years in Spiritualism, its believers are as ready and as willing to *listen* to evil tidings and to *believe* in them, too, upon the most flimsy arguments, not to say reprehensible testimony, that could be offered to a show-seeking and sensation-loving generation. After these twenty years I find myself still asking: "Where shall we look for the *twelve* teachers of our principles? Who is superior to retaliation? Who works exclusively for the development of *good* in our fellow-men? Who works to exalt and to purify human life and society, and not to *demoralize* our faith in humanity? Who wants to shun the evil and cleave to that which is good."

While waiting for an answer to these questions, let us pray that all Spiritualists who believe evil reports so readily, may be led to reflect upon the inconsistent and unworthy picture they make in the mirror of truth and history.

CYNICAL PESTS OF THE SOCIAL WORLD.

Conjugal love is foremost, is, in fact, the cause and foundation of society. But there are social cynics who think evil, "and that continually," of persons concerning whom they secretly see something either to envy or to covet. Jealousy and malice are the guests of their unhappy hearts.

And there are social assassins who delight in stabbing the character of persons who are faithful to their obligations and successful, in the pursuits among men. Your integrity and success constitute the chief offence in the sight of your enemies. The slanderer, man or woman, is a calumniator of the most dangerous type. To neutralize his poison within you, and to overcome the evil he has done you in society by living a righteous life, is the hardest trial as it is the truest answer. Anything less divine in your spirit and treatment will make him glad and you sorrowful.

These reflections lead directly to the conclusion, which I put by affirmation, that the great overshadowing sacrilege of our age—the direst high treason known in the spirit's court of justice—is the attack which political and sectarian opponents make, both in print and in speech, upon each other's reputation, character and conduct.

In the new code of morals, blasphemy will be thus defined: The utterance of disrespectful language by any human tongue concerning anything human.

> "Good name in man or woman
> Is the immediate jewel of their souls."

Taking the name of any celestial dignity "in vain"—either in trifling, or in the heat of passion, such as speaking the name of God with ungodly emphasis—is simply a sad sign that the feelings and the mind behind the tongue have been wrong.

fully trained. But what measure of condemnation is too profound, or what punishment too severe for that blasphemous maliciousness which, in these latter days, ruthlessly overrides sweet charity, good-will and fine manners, and assassin-like premeditates and deliberately attempts to take the social and official life of a fellow-being? Was it not Horace who said:

> "There is a lust in man no power can tame,
> Of loudly publishing his neighbor's shame"?

A blasphemer of this description may be a "man of subtle controversy," skilled in minute distinctions, and brimful of "doctrines unreduced to practice;" in his conversation there may lurk the psychologic power to "make the lips of truth speak falsehood;" yet, nevertheless, as you would obey the law of the new moral code, let no such blasphemer be encouraged by your smile, nor invited to participate in the sacred joys of your home or society.

SOCIAL MALIGNERS AND HYPOCRITES.

A constitutionally contradictious character, a natural-born duplicity, is one to dread and repel. The tongue speaks by education, and does not always obey either thoughts or the feelings. Some adults, like some children, have an uncontrollable bias to say what they do not exactly mean. Correct speaking, like good dancing, comes by frequent practice under the guidance of wise instructors.

The habit of uttering contradictions is apt "to strike in," like a suppressed eruption ; after which it takes the form of mental inconsistency and dissimulation. Hypocrisy begins in the art of imitation. A false appearance is a counterfeit upon a true appearance, which is coveted. Is it not a contradiction that more people will forgive a man than a woman for the same transgression? Is it not a contradiction to forgive a person for doing a wrong, which he *could* help, and at the same time hold him strictly responsible for being what he is, which he *could not* help? I have known persons who would morally approve what they religiously condemn. Morally and medically speaking, these persons agree that recreation on Sunday is right; but speaking religiously and scripturally, they insist that it is wrong! Thus men talk contradictions because they were taught inconsistencies.

But there are persons of both sexes who are assassins of character. Now character, it should be remembered, is to the mind what a dwelling is to the body ; it is the containing and moulding superstruction. A characterless man is a homeless man ; he is alone with his enemies, without shelter and protection. Nothing is so much in the way of a practical free-lover as *character*, unless we except that old impediment to freedom, called "conscience."

The character is the form which the affections and the faculties assume during the years of growth between childhood and maturity. A reputation

(that is, what is thought and said of you by others) may be either good or bad; but so long as this reputation is not confounded with your character, you are safe in yourself. With an unsound character, however, whatever your reputation may be, your foundation is merely sand, and cannot withstand the tempests of adversity. My character is my most valuable property; I must keep it insured against the firebrand of my own misconduct. My reputation is at best only putty and paint on the outside; so if you rub it off, or mar it in any place, I am not concerned; for I can procure a few hands to visit me with recuperative pots and brushes.

Is it not strange that so many persons would rather possess a brilliant reputation than a substantial character? Why strange? Because these same persons profess to believe in a literal, natural life, beyond the tomb, where they expect to meet their intimate friends and old associates, and be at once seen and known, by every one of them, for what they really are; and yet, from day to day, in this world, these same believers put on false appearances, habitually preferring a bubble reputation to solid character. One of two conclusions is presented: either these persons are brave, and take the terrible risk, hoping to have all their imperfections and shams overlooked by forgiving hearts, or they are real hypocrites and frauds, having no genuine faith in the idea that they shall live and be known after death.

THE FACT OF CONCEPTION.

All medical books on the subject of Marriage and Parentage impart something concerning "conception." But in this volume other meanings are more appropriate. This term is applicable to the formation of a distinct thought within the mind. You first feel; then you perceive, or intellectually recognize the feeling; lastly, your mind develops a definite idea. In this process nothing but the final act is entitled to be called a "conception." And considering the vast sum of feelings which never attain to perception, and considering also the thousands of millions of perceptions which never grow into a definite existence within the mind, one may say that the human brain frequently commits the sin of abortion. A conceptualist is a person gifted with mental productiveness; one who forms distinct, positive, radical ideas; inclined to aphorism and epigram, impelled to write laconic sentiments and proverbs, and to provoke definite thought in others.

The term, however, is more frequently applied to the first formation of a fœtus in the womb. Nothing can be more wonderful than such a conception, unless it be the more interior mental conception which perceives and comprehends the perfect naturalness of the constantly recurring miracle. In religion a monstrosity is taught called "Miraculous Conception"—that is, as theologically defined, a conception "without sin"—which, to

tell the plain truth, is no better than sin without conception. For is it not written (see Gen. iii.): "I will greatly multiply thy sorrow and thy conception"? What, then, shall we say of these many Christian women whose family consists of husband and relatives, having children *adopted* from the community or hospital? Do not these lady Christians perform the miracle of sin without conception? The Romish dogma is solemnly proclaimed "Conception without Sin;" which is miraculous beyond parallel, unless we except the greater miracle of popular *credulity*. For what can be more absolutely wonderful, incredible, astounding, miraculous, than the fact that intelligent men and women in the nineteenth century profess sincerely to believe in a doctrine so contrary to everything known in thousands of generations of human experience? A theology which needs such a prop is weak in its very foundation. But here we are called to remember that nature

> "Counts nothing that she meets with base,
> But lives and loves in everything."

In the light of which principle we conceive of a conception that is perfectly "sinless"—namely: When the human heart conceives that its love is the foundation of the kingdom of righteousness; or when the human mind conceives that wisdom is the practical form of love; or when a human being conceives that the harmonial growth and

practice of love and wisdom is heaven, here or hereafter.

And there is yet another "miraculous conception" to which I would call your feelings and perceptions—namely: When a true-hearted, faithful, well-balanced woman reproduces the divine image and likeness in the physical constitution and mental attributes of her offspring. Anything less than this perfection manifested in reproduction, must be defined and denounced as a sin without conception; and as an *abortion*, also, if not physically, it surely *is* in the grand USES to which love and wisdom incessantly point, and in which they sublimely converge and concentrate.

MEANING OF THE TERM GENESIS.

In this volume the word stands for "Origin," or, in the ancient phrase, "Creation." Let us contemplate the latter term in all its bearings. Nothing is more evident than that the human mind is obedient to the inherent laws, both physical and moral, upon which its existence is founded. These laws inculcate neither beginnings nor terminations in the realms of the infinite. But there is nevertheless a "genesis" or a forthcoming everywhere manifested.

The positively knowable is, that the mind constitutionally rejects all ideas of "creation," the elaboration of something from nothing. True, in a popular religious work, it is recorded: "I form the light, and I *create* darkness; I make peace,

and I *create* evil ; I, the Lord, do all these things." But who does not at once perceive that this language is employed by a medium who believed himself inspired to declare the mind of God? What mind, true and obedient to its own inherent laws of reasoning, can admit that an Almighty maker "created *evil*" out of nothing? Or that He "created *darkness*." Or who believes that a wise and a good Deity would create either darkness or evil? Light, darkness, cold, heat—these are not creations ; are not entities or things—they are strictly different forms or conditions of motion among atoms. We are thus forced to reason against the theological doctrine by fundamental laws fixed in the constitution of the mind. There is a law of necessity which insists upon philosophical opposition to the theory of special creation.

> "It must be so, Plato ; thou reasonest well ;
> 'Tis the Divinity that stirs within us."

And yet the mind *begins !* Its reasonings *start* from a *point* of departure ; from an assumed foundation, behind or beneath which all thinking is impossible. Thus we *begin*, so to speak, from the confines of the infinitude of the "unknowable," and thence reason ourselves into an education, which positively precludes the doctrine of special creation.

Why the mind cannot think of something proceeding from nothing is, because the mind itself is substance, and therefore obeys the laws of sub-

stance. To *hear* a sound consumes one-fifth of a second; to *see* an object, one-sixth of a second; to *feel*, one-seventh of a second. By experiments it has been ascertained that, on an average, no mind can *think* a thought in less than one-twenty-sixth of a second; while one-seventieth of a second is the average time consumed in the act of willing. This rule is not without exceptions.

The chemical and mechanical laws and conditions under which the mind exists and acts, render all conceptions of "something from nothing" impossible, simply because it is absolutely unthinkable. Persons can learn the absurdity thoughtlessly, and can as thoughtlessly impart it through school-books and Bible classes to their children, and so perpetuate the hypothesis of a supernatural creation from generation to generation. But the inherent laws of mind—"the Divinity that stirs within us"—incessantly proclaim the eternal existence of those antipodal entities called Mind and Matter.

MEANING OF THE TERM ETHICS.

This term, which is used in this volume, can be appropriately applied to any doctrine or system of principles and precepts, which teaches the rules of manners and morals. Hence it may properly be said that a code of societary morals is a system of *social* ethics. May we not also say, with equal propriety, that a system which teaches conduct and duty in politics and religion is a code of *moral*

ethics? We hold to and enforce the idea in these pages that there are also *morals in conjugal love.*

But morals have never stood for much in religion. It has long been held that it was infinitely worse for a man to be strictly moral and not religious, than to be strictly religious and not moral; because the purely moral man, being indifferent to or skeptical in religion, by his noble character and good deeds, led more souls from Christ and into hell, than he who, although immoral in his social relations, was yet faithful to the doctrines and requirements of the Church. The theory is that you can reach the immoral man with your religion, because he sins and he confesses it; while the morally good man, not feeling his inherent sinfulness, is the most difficult foe religion is compelled to encounter. A gentleman, writing to a magazine, relates that he "once heard a remark from one of the old-fashioned, perpendicular Doctors of Divinity, in the days of slavery, when Theodore Parker's ringing words against it filled the land, and made inaudible the petty, private, soul-saving preaching of the sects. The old Doctor felt obliged to dispose of Parker in some way, and he did. With much gravity, and in an oracular tone, he said, 'It is the *last* effort of the enemy; *that of doing good works.*"

But such theological ethics need no refutation. It does not require a metaphysician to discriminate between morals and religion. Religion (as the word is used in common) stands for a system of

doctrines. To believe, is salvation ; to disbelieve, destruction. Morality, on the other hand, is the practice of the divine principles of truth and justice and good-will in all your public and private relations.

> "For forms of faith, let graceless zealots fight :
> His can't be wrong, *whose life is in the right!*"

The difference between religion (so-called—not *real* religion, remember) and morality, is the difference between faith and works ; or rather, they are as far asunder as are theory and practice. A life of good deeds is a diamond surrounded by purest gold ; a life of good faith merely, is a paste jewel set in polished brass. Let the river of true life float both your will and understanding ; and never wait for an opportunity to do good, until faith in some creed takes possession of you.

HUMAN SOCIETY IN ITS APHELION.

In astronomy this term (aphelion) signifies the opposite of the word perihelion, namely, "the point in a planet's orbit which is most distant from the sun." Here, however, the phrase is employed to embody a rather startling thought : that there is a point in the orbit of humanity which is most distant, as there is in its orbit a point of closest proximity to the sunshine and warmth of the spiritual universe.

In this vast orbit, let it be remembered, mankind revolve and evolve until they approach the

point of perihelion. At this place, and at this moment, the heavens are opened. Its inhabitants are seen and regarded familiarly as are our next-door neighbors. There is a consequential flood-tide in the religious world. The kingdom of heaven seems to be at hand. Prophetic tongues say, "Verily, *this* generation shall not pass away until all these things be fulfilled." A Pentecostal era is upon all susceptible souls, flooding them with songs, exhortations, healing, and the power to speak in unknown tongues. Bright and powerful ambassadors of God's overshadowing grace float in with every breath With Charles Wesley, the happy ones sing :

> "Angels, where'er we go, attend
> Our steps, whate'er betide ;
> With watchful care their charge defend,
> And evil turn aside."

The spiritual flood rolls on, on, and on, until even the cold and indifferent of society awake and shout for joy. Visions, trances, inspirations, revelations become frequent among the nuns in convents, and great excitement prevails wherever there are impressible religious souls. The conviction becomes universal that the "Second Coming" is at hand ; that the "Great Day" is soon to boil over the horizon ; that old things are to pass away, and "all things become new." Prophet and patriot, saint and sage, are now called from their starry homes. They are remembered as the

"Leaders of men who bore the world
Onward, through eras dark and fell."

And they do return! They assist in the rise, progress, development, and expansion of Spiritualism. The times of ancient miracle, the holy season of sacred inspiration, have at last returned. And so it seems that now the wide-open windows of heaven will never be closed again; that the beautiful shower will forever continue, attended with flowers and rainbows innumerable; but, lo! a change comes quietly creeping over the feelings—a change unaccountable and unwelcome—a sort of autumnal and winterish sensation, spreading like a dumb chill over the soul, excluding spiritual enjoyment, lessening the frequency of angels' visits, closing the eyes of seers with slumber profound, rendering finest sensibilities obtuse and unresponsive.

What cause produced all this change? The answer is, that mankind in their orbit have rotated and thus advanced to the *aphelion* point; which is a position in the heavens most remote, physically and mentally speaking, from the central society of the Summer-land. Already the dark internal period produces sad poetic questionings:

"Why come *not* spirits from the realms of glory
To visit the earth, *as in the days of old*—
The times of ancient writ and story?
Is heaven more distant? Or, has earth *grown cold?*"

We would now ask: If, as many believe, the flood-tide of intercourse with the spiritual universe

never ebbs—if there be *no* "aphelion" as well as perihelion on the orbit in which the race revolves around the zone of the Summer-land—then why do all branches of history, and especially of *religious* history, refer to eras of "general materialism," to "dark ages," when the kingdom of God seemed to "shut up"? to an age of "broken lights"? to "periods dark and fell"? Why do we find in the religious history of every nation this *aphelion* state in spiritual experience—pointing to a previous period of remembered and worshipped brightness and glory—when angels were literally seen, when miracles were openly performed, and when heavenly wonders were evolved and multiplied on every hand?

In the *Divine Drama of History and Civilization* (by Rev. J. Smith) the existence of a thickly-populated spiritual world is acknowledged; and also it is admitted that there is a heavy dark veil hanging betwen the spiritual world and mankind. The angels, he confesses, are *not seen* as in ages ago, and simply because the great obscuring veil is hanging there, which of necessity renders the future a mere matter of religious faith or intellectual conjecture. In view of this condition of the world, he asks: "Is it not a fair and reasonable supposition to believe that it is *possible* for that veil to be withdrawn at any moment, *when* it may appear fitting to the Creator?" This gentle suggestion of the bare possibility of such a future return of spiritual intercourse, gives emphasis to the thought under

consideration. Look, for example, into the religious history of the Egyptians, Chaldeans, Persians, Chinese, Japanese, Greeks, Romans, Spaniards, French, English, Americans. You find a period of greatest general spiritual illumination—of which there are in all ages individual examples and links—succeeded by a subsidence of the experience into a period of general spiritual darkness and groping, which is the aphelion state of mankind; or rather of some particular portion of the race, which had been in perihelion as regards general religious awakening and manifestations of spirit-power.

Delightful and fascinating as is the conviction that a present blessing will always abide with us, in full blossom, nevertheless, is it not wisdom to anticipate and provide for the approaching seasons of autumn and winter, when no man soweth, when birds fly southward, and when flowers refuse to grow in our beautiful gardens? Perhaps a sincere belief in the possibility that our present riches might "take unto themselves wings and fly away," may have the effect to make us more wise and respectful in the use and enjoyment of our present celestial possessions and privileges.

USES OF DISCONTENT AND ASSOCIATION.

Discontent, as I have already shown, is an indispensable cause of human progress. But, unhappily, too many persons cultivate and foster the *cause* and fail in enjoying the legitimate effect.

They sow to the wind, but leave to others the thankless task of reaping the whirlwind. A contented spirit is better than riches; that is, when your resignation consists in being content with what is just and good. To be cheerfully reconciled to the unavoidable, to be satisfied with the best you can be and do, is wise and beautiful; but it is worse than folly, it is criminal, to be content with imperfection and evil within the sphere of your influence or control. Men are poor or rich by what they want, not by what they lack or possess. Christians inculcate the idea that it is true and undefiled religion to be content in this world with the most humble lot—that the perfection of contentment is the happiest estate possible in this life—yet these same Christians are the last to relinquish desires for wealth, ambition for power, and strife for preponderance in society and government.

In the large sense everybody, in this rudimental world, is restless because everybody is "a pilgrim and a stranger," journeying onward to the Summer-land. The poet, although describing a part, has thus intimated the whole fact—

"Here there is no home; each hurries by
The other, with quick and careless look,
Nor stays to question of his grief; here goes
The merchant full of care; the pilgrim next,
With slender scrip; and then the pious monk,
The scowling miser, and the jovial player,
The carrier with his heavy laden horse,

That comes to us from the far-haunts of men—
For every road conducts to the world's end—
They all push onward—every man intent,
Each on his separate business."

Therefore "change" of scene and society is by everybody's natural wish; and, illogically enough, the free-lovers interpret this to mean "variety in love." The mind's facility and thirst for association, being truly interpreted, means that dedication to one idea, to one scene, to one profession, or to one pursuit, is contrary to the laws of mental sanity and development. Change of association is demanded. This is true because we are a result of everything that ever has been, as we are a part of everything that now is; thus logically and necessarily sympathizing with the past and the present, but knowing by experience nothing of the future.

"In varied knowledge to instruct our youth
And conquer prejudice, worst foe to truth;
By foreign arts domestic faults to mend,
Enlarge our notions and our views extend;
The useful science for the world to know,
Which books can never teach, nor pendants show."

Poetically, prophetically, and intuitionally, the future becomes a part of us, and we a part of it; but, sympathetically, we belong legitimately to all that is and has been; and he is living to but little purpose whose sympathies are bigoted and confined to a few persons, few thoughts, few scenes, and to a few sources of enkindling association.

Limited associations eventually weaken the intellect and narrow the perceptions of truth. Great travellers, like Humboldt, grow great in mentality. New associations need not weaken, but should rather strengthen old ties and early friendship. The human mind is many-sided, and cannot therefore be developed by a one-sided education.

USES OF DISCORD BETWEEN THE MARRIED

In preceding pages I have said that a sudden quarrel, a temporary, although painful gust of passion, between women and men in marriage, when justly welcomed and appropriated, is nothing less than an effect of Divine Wisdom—resulting in checking the too rapid formation of the sanguineous love-essences, which, if too frequently evoked and freely expended, under the impulse of affection, are certain to develop physical negativeness and cerebral disorders. Therefore I welcome these occasional conjugal discords, and for the philosophical reasons which follow:

Discordance, in music, may be either vocal or instrumental; in families, either social or physical; in religion, either theoretical or practical; in government, either principled or unprincipled. But here, disregarding all but the first, it is proposed to consider discord in music.

It is at first glance absurd to say that whatever progress mankind have made in musical sounds has been accomplished by means of the *discords;* which, by justly punishing those who developed

them, resulted in the orderly and systematic arrangements of vibrations into what is called concord, or *harmony*. "All discord, harmony not understood," is another way of saying that all harmony is but the conquest of dissonance. The imperfect precedes the complete; discord antedates harmony; a truth, as literal in the human as in the physical world.

The musical ear is quickly pained by two sounds which antagonize, or which assail two interior principles of harmony, by conflicting vibrations The spirit is the fountain, source, and the prime judge of the sympathetic agreement of parts, intervals, and sounds. The immortal human ear can hear thirty-six thousand vibrations per second, which constitute the highest possible musical sounds; even as the deepest musical sounds, the *basso profundo* depth, result from extreme slowness of motion, being only thirty-one vibrations per second. These rapid and these slow movements in the ethereal elements, through which man hears sounds, must be made agreeable by great number and variety of interlinking vibrations. The extremes depend upon other and intervening sounds to become agreeable and harmonious. The chemical wave of the spectrum, according to Secchi, reaches the incredible rapidity of nine hundred and forty-six trillions of vibrations per second: But these vibrations appeal to vision, not to hearing. The sense of hearing is not qualified to perceive a vibration higher than the highest musical sound.

One of the choicest blessings is the power to make and enjoy music. It has become fashionable, as every good thing should be, to catalogue music among the sources of social enjoyment. The piano is a part of modern parlor housekeeping. And music-making, instead of bread-making, is indispensable to the social success of all our daughters. Much that passes for a musical education has been cynically described as the "achievement of a talent for debasing a beautiful art into a showy mechanical display." Such a remark is applicable only to those who rake and rattle over the piano in order to meet the superficial taste for music which too extensively prevails. Let no man check the universal fashion which demands a musical education for all our girls. Our sons will in time follow our musical daughters in their searching after sympathetic harmonies.

Discords first, discords last, discords all the time. Let all the married prayerfully remember that it is written: "All discord, *harmony* not understood." Very truth. And yet, simply because of the vagueness lurking in the mighty sweep of its meaning, it is generally disputed; and reversely, and curiously enough, because it has a self-evidently boundless application, it is universally accepted.

IMPORTANCE OF FRANKNESS AND HONESTY.

Thousands of wedded pairs have been separated in spirit, at least, if not externally before the

world, because of deception and dishonesty practised upon each other, most often in little things, thus generating mutual distrust and eventual repulsive hatred. All this need not be; and so many divorces need not occur. Let us look at the causes and varieties of dishonesty and error.

An honest mind is constantly liable to err; but such a mind cannot be false. The inwrought desire for truth presupposes the conscious existence of error in the mind; just as a desire for the possession of knowledge springs from an inward preconsciousness of ignorance. But I would rather be in error than in ignorance. Although error is allied to pride, and, therefore, very hard to conquer, yet ignorance is profoundly indifferent, because it is satisfied with itself. Error, if honest, is anxious to obtain the truth; but ignorance, without ambition and without light, is content to remain in its own imbecility. A false-minded person is hypocritical and dangerous, and not trustworthy in any place; but an erroneous mind may be a true friend, noble, just, and patriotic. Errors are common along the interminable path of progress. Errors in feeling, errors in judgment, errors in opinion—we stumble and fall headlong over these stones in truth's highway. If we desire to possess solid reality, and have patience with ourselves and with others, while seeking for the light, we may never fail in obtaining the celestial prize.

But let us pity those minds who cling affection

ately to their errors. Swedenborg wrote emphatically against persons who were "in the love of error," or who were "confirmed in the falsities of doctrine." Their judgments are warped and benighted, because their affections (spirits in prison?) cling to falsehood and error. It was Pope's opinion that "a man should never be ashamed to own he has been in the wrong," which is but saying, in other words, that he "is wiser to-day than he was yesterday." The popular pride of undeviating "consistency"—of not changing your opinions, not acknowledging yourself mistaken—is the Apollyon of our bottomless pit of wickedness. Beware of men who refuse to look *new* evidence in the face. They shut their eyes to new light, by which alone new convictions can enter, displacing old errors in the affections and understanding. Such a bigot in society, in politics, in law, in religion, is the very Evil One! "Dare to be *true*," says the minister of honest and honorable progress; "nothing can need a lie." Suppose your neighbors say, "Oh, you turncoat! you weak-minded changeling! you fickle, inconsistent fellow!" Suppose the hard-shell and the iron-clad monitors of old error do hoot and sneer at you! "Dare to be true!" is the voice of your God. Remember that

> "Great truths are portions of the soul of man;
> And great souls are portions of eternity.'

Abandon error as soon as you discover it in any

department of your nature. Remove all stones from your grain fields. One truth is better than all the errors of Christendom.

The light of truth will always guide the willing, faithful soul through every temptation. Of conjugal oneness a poet earnestly exclaims—

> "Oh, let us walk the world so that *our love*
> Burn like a blessed beacon, beautiful
> Upon the walls of life's surrounding dark!"

Double-dealing never comes from a sound heart. If you find, under the temptation and magnetic generosities of social good nature, that you easily hesitate or equivocate, remember that the true explanation may be that you have an element of insincerity in your composition. If you equivocate under strong influences in your conjugal relations, or, externally, in your business, trade, or profession, the possible reason is because you carry in your composition the virus of a libertine and a hypocrite. It makes publicly known a spiritual fact against you. Henceforth you should adopt, as the structural law of your character, the harmonial principle that "*Perfection and truthfulness of mind are the secret intentions of Nature.*'

GOOD NEWS FROM THE HARVEST FIELD.

THIS volume must now soon end. Let us, therefore, once more look abroad; let us once more contemplate the whole field of new thought.

An Oriental singer said: "He that goeth forth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Having been in the grainfields of the New Dispensation over thirty years, since the first day of December, 1843, it is my privilege and happiness to come again "with rejoicing," to testify of a bountiful harvest, and to bring to you *seven* "sheaves," laden with the precious seed of both fulfilments and prophecies, concerning an era that is

"Sweet to the world and grateful to the skies."

Again I come to speak of a Dispensation, whose very "entrance giveth light," which, while leading me to "a rock that is higher than I," has lifted the reason of millions to a just and reverent contemplation of the admirable and the wonderful; a movement which has exalted the idea of education above the senseless round of materialism, which perpetually lives and dies forever among visible things; a revelation which has opened, to the

common understanding of mankind, the harmonial beauty and magnificence of the physical universe, and has bountifully brought to the whole world reliable knowledge concerning human life both temporal and eternal.

My first sheaf. Under this new departure (which, in contradistinction to the nineteenth century of the Christian Era, might appropriately be styled "the first century of the Harmonial Epoch") every individual becomes a free and independent sovereign. The direct and irresistible tendency is to drive every person out of dependencies, and into himself! Every mind is compelled to take upon itself the tremendous responsibility of *personal being*. Hitherto man has been secondary to his Master; an humble candle in the tabernacles of priestly authority; a modest part of some centralization of pride and money. But, under the new epoch, every individual is sealed as an ETERNAL FACT. He is himself, she is herself, now and henceforth. To *be*, not to belong, is the cardinal virtue. A man may be widely and justly known for "his many virtues;" just as a peddler's pack may be called "a bundle of excellent goods;" but A MAN, who has *become a man*, is the crowning wonder of the world. He is redeemed from the tyranny of things. The truth makes him free. He enters like a prince into the possession of a higher freedom; and the joy of being is realized in the spontaneity of a living soul. This is my first sheaf from the field.

My second sheaf. The new epoch is doing a mighty work as a *disorganizer.* As a sect-maker it has neither wisdom nor ambition. It is conventional on the score of sentiment, fraternity, and universal good-will; but, as an *element* in the world's progress, Spiritualism is an unconquerable foe to the harness of flesh and blood. It touches and fires *the life* of the individual. The end of its aspiration is beautiful and good. And in this proportion it withdraws from and declines all organized force. Its inspiration, its philosophy, its untrammelled ways, and its privileges, are boundless, and free alike to all. Organized efforts for "doing good" may be possible in a thousand excellent fields; but not in the unlimited, unfenced, fleshless field in which the new epoch exists and works for humanity. And this is my second sheaf.

My third sheaf. The new era, as an *agitator,* is radical and revolutionary. It meets fearlessly and mingles ruthlessly with every question of the hour. In society, in manners and customs, in codes and forms, in laws and politics, in religion and creeds, in the beginnings as well as in the endings of earthly careers, it enters without invitation, looks with both eyes, analyzes remorselessly, pronouncing judgment, either approving or condemning, and then proceeds to exercise the supreme functions of an executive power. "Behold the fowls of the air!" it exclaims, pointing to proud clergymen, who refuse to move forward;

"they sow not, neither do they reap, nor gather into barns." Yet the heavenly blessing is not withheld from them! The bountiful harvests of the New Epoch are for all. The celestial hosts are cheerful givers. They fear not to "cast pearls before swine." They know that the swine cannot "turn again and rend them." And so, elementally and radically, the new era enters into all earthly vessels, and either cracks and breaks them into pieces, or else enlarges them and washes them through and through for the universal good. And this is my third sheaf.

My fourth sheaf. Not only as an agitator, not merely as an elemental reformer, but as a downright *image-breaker*, the New Epoch is justly energetic and preëminently acceptable. To the fearful ones I quote Paul's counsel: "Take unto you the armor of God [*truth*], that you may be able to *stand* in the evil day." Where creeds begin to affirm, the New Era commences to deny. The infidelity of sectarianism is offset by the affirmations of scientific truth. Altars fall before the strong arm of this iconoclast. It rejects the "old bottles" which the churches kindly offer to give for the "new wine." It enters the sanctuaries of error and overthrows the idols which have stood grinning idiotically for eighteen hundred years. It is no respecter of either persons or places—it treats and retreats, gives and takes, makes and breaks—because its two wings are built on justice: one to affirm, the other to deny—

positive and negative, both swinging at once and with energy everywhere.

The clergymen are naturally everywhere angry, or alarmed; and they know not what to *do* or what to *say*. Professor Huxley has analyzed their present situation. "The clergy," he says, "are divided into three sections: an immense body who are ignorant, and speak out; a small proportion who know, and are silent; and a minute minority who know, and speak according to their knowl edge." Among the clergymen of all denominations this new epoch performs the ungracious dual functions of a policeman and a breaker of their sacred images. It is on the one hand a detective in the employ of ideas and the principles of truth; on the other, an iconoclast in the temples of popular superstition and error. And this is my fourth sheaf.

My fifth sheaf. In the new epoch, we have at last obtained a universal *solvent*, which, like water, runs everywhere into and through everything, liquidating respectable solids, and distributing the intrinsic element of *growth* wherever mankind exists with wants and needs. The established respectabilities of Church and State, with all their partition walls and solid towers of defence, cannot withstand the incessant poundings of this rising and falling tide. Spiritualism is to such institutions what the mighty Atlantic is to mountains of sandy deposits. All around the old ship Zion rolls the dissolving tide of this universal

solvent. In her story of the shipwrecked, Miss Jones, in musical measure, described what the passengers on Zion's ship might have said years ago :

> " Smitten by that wild cyclone,
> All around us beat the sea,
> Rose the sea, rushed the sea,
> Roared the wrathful sea ! "

For, to all believers in old creeds, Spiritualism is a threatening storm in the religious world. To those who dread it, to all honest souls wedded to fixed creeds and old habits of religious thought, it is a terrible cyclone of elemental conflict. It is filled with floods of rain, and with tempestuous wind currents. Nothing is quite certain of exemption from solution and change. Tables and chairs, pianos and pictures, prayer-books and Bibles bound in leather and gold—not even human will and human muscle, not even private brain and our best blood—are beyond the disturbing energy and floating power of this New Dispensation. This celestial flood of influences, which is now rolling upon the human world, is laden with substantial truth and consolation for humanity. Human natures in the Summer-land flood our earth with new glories, which burst

> " From their o'ercharged hearts like blessed showers,
> Which leave the skies they come from bright and holy."

It is this essential impersonalism, this aereal presence and impalpable energy, which so stirs

the solid systems of the world; and explains, at least to the thoughtful mind, why the phenomenality of the new era will neither take the shape of any leading mentality, nor conform to any authoritative code of organization. Its special truth may be caught and locked up in some coöperative movement; just as carbon is stored up in a diamond, or as sun-heat and light are locked up in vegetation and animal life; but all attempts to incarnate the living spirituality of this era will result in mortifying the prime movers, and in the development of personal antagonisms among the most faithful and warm-hearted. And this is my fifth sheaf.

My sixth sheaf. The new epoch is emphatically a *giver of science.* First of all, it is a philosophical revelation of man to himself; and, second, it is a practical discovery and awakening of new mental powers. It has brought to light new spiritual attributes, to which, hitherto, all have alike been strangers and unbelievers. "Amid the dissolution of old beliefs," says Dr. Bartol, in *Radical Problems*, p. 200, "Spiritualism has rescued millions from the skeptical gulf into which, as by a reaction-wheel from irrational systems, they were plunged."

But how were these millions rescued? Our answer is, by exhibiting to them new powers of mind; by demonstrating to them the fact of seeing and hearing without the outward organs; and by bringing to them the manifestation of wisdom suddenly

born in brains both ignorant and idle; thus demonstrating man's interior to be independent of bodily senses, and so establishing his existence as a personal spirit, here on earth, long before the death of the body. And what more rational than the belief that, once freed from the bodily organs by the death-process, the interior senses, being exactly like the visible organs, would come forth, together with all the better attributes of mind, in full-orbed development? "Oh, metaphysician!" exclaims the before-mentioned author, "are the Spiritualists coarse and you refined, or are they substantial and you vague in your speculations on the transcendent theme?"

In the Gospel according to Matthew we read: "The people which sat in darkness *saw great light;* and to them that sat in the region and shadow of death, *light is sprung up!*" And this is my sixth sheaf.

Here is my seventh sheaf, which is also my *last.* The new epoch comes as a *consoler*—a sympathizing and intimate friend—a loving monitor, a revealer, a comforter, to all who sit in darkness, and to all who sorrow and mourn for their lost "in the region and shadow of death." It is natural and beautiful to indulge the spritual emotions of sorrow, to mourn the departure of a friend or a darling child, in whom the sweetest affections are profoundly centred. But what can save your fond and loving heart from breaking? What can repeople the desolate home? What meet and de-

stroy the king of terrors? There is something called "Christian hope," which thousands try in great trial; but "hope" does not fill the vacant place; it can at best only soften the blows imparted by the rod of affliction, which so many believe the hand of Providence is ever and anon holding over our heads and hearts.

Consolation, which can save mankind, comes over the paths of knowledge. The other world, so long a beautiful subject of speculation, so long an indefinite object of faith, has opened itself upon our glad eyes; and death, so long a king of terrors over the world, so long whispering to the Christian's hope that the darling departed is "asleep in Jesus," is now no longer the end, but the commencement of existence in a higher state of being. The sweet, sentimental poetry of the Christian believer has become wholesome solid prose; the red man's hunting-ground and beautiful rivers in the skies, have been discovered; poets have for ages sung of the Elysian fields, and now their tenderest songs have become stubborn realities; sweet dreams of a celestial heaven, the home of saviors and angels, have turned into substantial facts before our very eyes; the spiritual ladder seen by the slumbering Jacob, on which angels were ascending and descending, has changed, as by the wand of a chemist, into a shining stairway for the feet of our little children, and the return of our beloved ones from the land of substantial existence in the spiritual universe.

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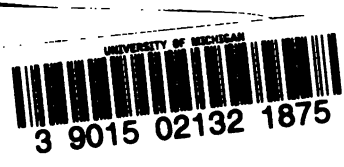

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BY

F. L. BRAYNE, M.C., I.C.S.

Deputy Commissioner of Gurgaon District, Punjab

WITH A FOREWORD BY

H. E. SIR MALCOLM HAILEY, K.C.S.I., C.I.E.,

GOVERNOR OF THE PUNJAB

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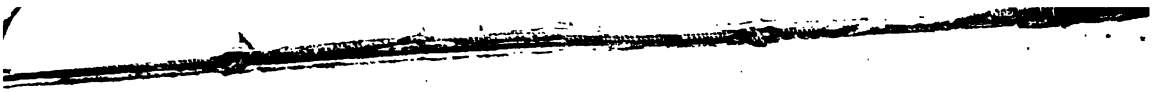

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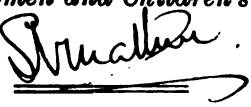

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To

I. G. B.

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FOREWORD.

It has sometimes been said that the Indian Government has at different times, and in different ways, and with varying degrees of success, attacked almost every problem except the one which is the most important of all, namely, the improvement of the conditions of rural life. That is not entirely true, for we have indirectly done much to improve those conditions, by the general spread of education, by the stimulus given to the Co-operative movement, and by the work of our Health and Agricultural departments, which if now only at the beginning of their career, have already done much for the welfare of the villager. But the charge is to this extent true, that we have never made a direct and a concerted attack on this problem; we have never deliberately attempted to effect that change in the psychology of the peasant, and in his social and personal habits without which it is impossible materially to improve his conditions of life. The reason did not lie entirely in the immensity of the task. It was obvious that we should have to encounter an enormous dead-weight of conservatism and apathy; there were many who not unreasonably feared the result of preaching to the villager that discontent with his own conditions of life which was necessary to their improvement; and not many of us, to tell the final truth, have had the missionary spirit necessary for the enterprise. For the villager has the keen instincts

of a man who lives very close to nature; he will not be persuaded by those whom he has not learnt to trust, charm they never so wisely, and he will not trust those who do not seem prepared to put aside all other claims and considerations, in order to live with him, to learn his troubles, and to support him through them.

Gurgaon has been the pioneer in a movement which can at least claim the merit of making a direct attack on this problem. Its authors would be the first to admit that at the moment it is in the stage of experiment, and has been able to touch only certain aspects of village life; but this may be taken for certain, that it has already achieved valuable and encouraging results. Other districts of the Punjab have begun to show an interest in the movement, and I welcome this record of the objects at which it has aimed, and the methods it has adopted. On one point there will be no difference of opinion. Those who follow in the same field may improve on the methods chosen; but they will not easily match the fine spirit of enthusiasm which has been manifest in those who have initiated the movement in Gurgaon.

W. M. HAILEY,
Governor, Punjab.

GOVERNMENT HOUSE,
LAHORE:
November 18th, 1927.

INTRODUCTION.

This book does not pretend to be either a description of or a panacea for all the ills of rural India. It tries to describe the conditions of one district, the remedies devised for them and the machinery evolved to put these remedies into operation.

These notes, for the book is nothing but a collection of notes, were written for Gurgaon district, a very poor and backward area adjoining the Province of Delhi, and are the result of six years' intensive study of rural conditions and the remedies suggested are all being tried on a larger or smaller scale—smaller as a rule for want of sufficient funds to do more—in that district.

The various chapters of the book were all written at different times and no part of the book was specially written for publication in book form, and as a result it is feared that it will not read very smoothly and there are bound to be repetitions and inconsistencies. Some of these defects have been removed and many of the facts and statistics have been brought up to date, but it is certain that many corrections and alterations that should have been made have been overlooked. For these I crave

indulgence as there was no time to re-write the whole book, and it was a choice of either publishing as it was, or not publishing it at all.

The first four chapters are reprints of propaganda leaflets which have run into several editions. Besides being of great use in the district, they are in constant demand in many other districts and have been asked for from several other provinces.

Appendix I is part of the programme of a rural show, in which as many as possible of the details of the uplift and development programme have been included. Palwal Show will, undoubtedly, be much improved next year and will be still more illustrative of the "Gurgaon Scheme."

The Gurgaon scheme of uplift is more or less complete and embraces the work of every department of Government which is engaged in rural work. The details have been worked out in the closest consultation with many helpers, official and non-official, and after visiting many hundreds of villages and discussing every aspect of every proposal with many thousands of villagers. Every item of the programme can be seen in actual practice in some village or other, many items in dozens of villages and some in practically every village in the district.

The general soundness of the scheme can, I think, be inferred from the success it has met with. If the

people did not really believe in cleanliness, how could 40,000 pits and more, all six feet deep, be dug! If the people were not anxious to uplift their womenfolk, no force on earth could bring more than 1,500 girls to the boys' schools in less than two years from the first day the idea was mooted. A glance at the appendix containing some of the results will convince the reader that the people at any rate—and they are no mean judges of their own interests—consider that we are on the right lines and why should the districts round begin to copy us if the people thought we were wrong?

It must not be supposed that this Gurgaon Scheme either in its conception or its execution is a one-man effort. Nothing of the sort. I have been helped throughout by the most devoted labours of the local officers of every department, by my own staff from the highest to the lowest and by the people themselves, not only in thinking out remedies for the various evils that exist but in popularising and carrying out the remedies we have agreed upon. The district no less than I myself owe them a very heavy debt of gratitude for their unsparing efforts. I should like to express my own gratitude to all my loyal helpers but it is impossible to mention here more than a very few.

Rai Sahib Dhanpat Rai, Tahsildar, Gurgaon, and Ch. Ghulam Qadir, my office Superintendent have laboured unceasingly and with devoted loyalty for the

last six and a half years, and their patent sincerity and their local knowledge have been of infinite value in all our work. Ch. Pohop Singh, Vice-Chairman, District Board, and lately member of the Punjab Legislative Council, has been our strongest ally and has entered heart and soul into the work of uplift and development. S. Gopal Singh, Assistant Registrar of Co-operative Societies, has always provided sound advice and criticism and helped in every scheme. M. Abdul Haq, P.C.S., "made" the Palwal Show and M. Lal Singh, P.C.S., has maintained and still further developed it. S. Mahmud Hussain, P.C.S., organised the Rural Community Council and L. Kanwar Bhan, P.C.S., has helped keenly with the welfare work. M. Abdul Rahman, Inspector of Post Offices, and Ch. Lajja Ram Tahsildar have composed songs, which are popular all over the district.

Mr. J. S. Ingram, owner of the Skinner Estate, not only aids our counsels but is rapidly transforming his large estate into a series of model villages and farms, therefore affording invaluable demonstrations of the practicability of our whole scheme of uplift.

Upon the Tahsildars, of course, falls the brunt of the work in this as in everything else and special thanks are due to M. Abdul Rahman and M. Karrar Hussain for showing how our programme can be translated into action in the villages, and to L. Tulsi Ram and Ch. Lajja Ram for the progress they have made in the diffi-

cult tahsils of Nuh and Palwal. But all of us would be helpless without the loyal zaildars, the backbone of the agricultural classes, such as Ch. Badam Singh, Ch. Bhagwat Singh, Ch. Farzand Ali, R. S. Chhaju Ram and P. Jiwan Lal. To all these and many more the district owes a very deep debt of gratitude for showing the way, stemming the opposition of custom and conservatism and setting the example in moving forward towards a better state of things.

These notes are published in the hope that they will prove of use to other workers in this vast and neglected but fascinatingly interesting field of enterprise. When all is said and done, however, the only way to do any real good is for keen workers to get down into the actual villages and show the people by precept and practice the simple remedies for the evils they suffer from.

GURGAON:
July, 1927.

F. L. B.

CHAPTER I.

OUTLINE OF GURGAON PROPAGANDA PROGRAMME.

[For the use of lecturers, schoolmasters, social workers and all those, officials or non-officials, who are endeavouring to uplift the people of Gurgaon district and to improve their conditions of life.]

It must be clearly borne in mind that the following notes are written solely for use among illiterate and uncultured village audiences. Faired out in print, many of the social and public health notes appear crude and violent but it has been found by many years of experience that this type of argument, the crude joke or the bold insult makes far the best and quickest appeal to an average villager, in a backward and primitive district like Gurgaon. We have learnt that to call a spade a spade and make no attempt to beat about the bush or employ refinements of speech is far the easiest way to provoke that discussion in a village audience which is the only way to ensure a complete understanding of the matter in hand and is the certain prelude to a rapid conviction that what we are telling them is correct. If the village audience maintains a stony silence the lecturer can cut no ice, but once the villager can be drawn into an argument or made to laugh at himself the battle is won.

Every villager prays for:—

(1) Good crops;

(2) Healthy children.

Why doesn't he get them?

Because:—

(1) His methods of farming are bad.

(2) His village is filthy, he lives in dirt, squalor, disease and suffering.

(3) He is the prey of epidemic diseases.

(4) He wastes all his wealth.

(5) He keeps his women-folk in degradation and slavery.

(6) He pays no attention to his home or his village and spends no time or thought over bettering himself and his surroundings.

(7) He resists all change, he is illiterate and ignorant of what progress village folk in other civilized countries and in other parts of his own country are making and what he can himself make if he sets his mind to it.

THE REMEDY—FIRST PART.

Increase produce by good methods of farming.

OUR OBJECT IS NOT TO MAKE RICH BUT TO MAKE HAPPY. WE ONLY TRY TO REMOVE POVERTY AS POVERTY BRINGS DISEASE, MISERY, SUFFERING AND UNHAPPINESS.

(1) *Keep good cattle.—Use only Hissar bulls and selected cows for breeding, keep milk registers* and steadily increase the milk supply generation by generation so that in time you will be able to get milk and draught cattle from one breed only (the Hariana breed, strengthened by Hissar Stud bulls), instead of having to keep both buffaloes and Harianas, as now, at double expense. You have swarms of useless cattle; a few good ones will give you far more profit.

(2) *Use Gurgaon ploughs and other modern implements.*—You say your poor cattle won't pull iron ploughs. They will but you won't try. It takes ten days to get used to the new plough. You mustn't say after ten minutes that they can't pull it. Besides, why keep bad cattle at all? They cost just as much to breed and to feed as good ones and do only a quarter of the work. Bad farming means bad cattle and bad cattle means bad farming. Keep good cattle.

(3) *Use good seed. 8A wheat, Rosy Batla cotton, Australian Bajra, Coimbatore cane, etc.*—These are all well tested for this district and bound to give first-class crops, if properly cultivated.

(4) *Put up Persian Wheels.*—2 bullocks and 1¼ men instead of 4 bullocks and 4 men. Every man is his own master on a Persian Wheel. Need wait for no one, can work by day or by night, in summer or in winter. No '*Gohn*' to get filled with water after every shower of rain and no rope to break and injure or kill someone.

(5) *Pit the manure.*—The pitting of manure will not only give you double the quantity, but double the quality, so that you will increase your manure fourfold. When you take it to the field, plough it in the same day, so as to get all the value from it. Only cart as much as you can plough in that day. Every day it lies unploughed, it is losing strength. Pits must be narrow, six feet deep, and as long as you need for one harvest's supply. When one pit is full, cover it with earth and leave it to mature, and meanwhile dig and fill another pit.

STOP MAKING DUNG-CAKES.

(6) The land is as much entitled to the dung of the cattle as the cattle to their fodder. You cannot plough without feeding your cattle, nor can you get crops out of the land without feeding the land and the food of the land is cattle dung and village sweepings. You waste both. There is plenty of stuff to burn instead of dung-cakes, and it is a fallacy to suppose that *ghi* cannot be made without them.

(7) *Banks.*—There are nearly 1,000 banks in this district. There are banks for everything, to finance your farming, to market your crops, to pay your revenue and to improve yourself and your village. Every one should be a member of at least one bank. It is stupid not to be.

(8) *Daulebandi and kiaribandi.*—Three-fourths of the little rain you get you waste; as for want of deep ploughing with the Gurgaon plough, it can't soak into the ground and for want of 'daule' and 'kiare' it can't stay where it falls but runs away, damaging the fields and ruining the village roads.

Every 'barani' field should be properly banked and divided into 'kiaris' according to the levels, so as not to waste the rain water.

(9) *Consolidate your holdings.*—Don't have your fields scattered all over the village area and thereby waste time, money and labour. Half your litigation starts with cattle straying into the people's scattered fields. Persuade your neighbours to join in and ask the Collector or the Co-operative officer to redistribute the land.

You can then fence your field with "quick" hedges to keep out wild animals and keep in your cattle. It is useless trying to have compulsory education till you have fenced your fields, as your children are wanted to mind the cattle, but you cannot fence your fields properly till you consolidate your holdings.

(10) *Twelve months' harvest on the well.*—Don't sow much wheat and barley on your Persian wheel, and be an "*anaj ka ghulam.*" Everyone is harvesting them at the same time, wages are high then, and half your profits go in wages. Besides hail is very liable to spoil your wheat and barley. Arrange your sowing, so that you never need hire labour or bullocks, and you yourself and your bullocks and well need never be idle. Sow expensive crops and divide the land, so that every month you are sowing something and every month reaping something and always watering and weeding. If you or your cattle or well are idle you are losing money. Sow *sira*, *lassan*, cane, cotton, *baingan*, melons, tobacco, pepper, vegetables, fruit trees, etc., etc., which will bring you in thousands of rupees every year and keep you and your family busy, well-fed and well-to-do.

You will soon exhaust the local market for vegetables so you must make co-operative societies to sell your produce in Delhi and other big cities. In this way you will make vast profits.

Gurgaon zamindars regard all profitable farming as beneath their dignity, and fit only for *malis*. The fact is that the only sensible farmer in Gurgaon is the despised *mali*. He is the only man who knows how to make a profit out of land.

(11) *Tree growing.—Sow trees on every vacant space*, so as to have plenty of wood to take the place of

upla. Sow your *shamilat, gatwár, gora deh,* roads, *daule,* every spare space, with trees.

(12) *Inoculation of cattle against disease.*—It is no use keeping good cattle if you don't protect them from disease by inoculation. As soon as disease starts, send word to the nearest Veterinary Hospital and ask for the Veterinary Surgeon to come and inoculate the whole village. If he does not come, complain to the Deputy Commissioner.

(13) *Kill the field-rats, porcupines, kutra and other pests that share your crops with you.*—Why grow crops only to share with rats, *kutra,* etc., when a little effort will enable you to keep them for yourself and your children? *Kutra* are killed at the beginning of the monsoon by lanterns standing in vessels of water. Organise this in every village. Rats are killed in the cold weather. Porcupines you can kill whenever you find the holes they live in.

A land-owner is the man entitled to the first share of the produce. The rats get first and often every share of your produce. They are the real owners and you are their tenants; *muson ke maurusi!*

The only thing a zamindar kills is his own brother zamindar. Monkeys, rats, snakes, *kutra* and everything may come into his fields with impunity and eat them up but if his brother zamindar lets his cattle come in, woe betide him!

(14) *Develop pasture-land* instead of allowing the *shamilat* to be either bare of grass or blocked with trees of no value as fodder or fuel. Your ancestors left you land for the feeding of cattle (Bir and Ban and Banni). You have allowed it to become so blocked with trees and bushes which are useless for cattle that the cattle are starving for want of fodder.

Sell the useless trees and bushes now blocking your common land and use the money for *daulebandi* and the sowing of grass and you will soon turn your *shamilat* into what your ancestors intended—a 'grass farm.'

(15) The ideal of every zamindar in Gurgaon is to sow every bigha every harvest, and to do that he will just scatter seed without manure, without ploughing, without weeding. *Cultivate half your land and pay double attention to it* and you will get double the crops you get now from a vast area of badly farmed crops.

Instead of sowing every acre—without ploughing, or weeding—with crops and losing half by *kharábá* why not sow a lot of your land with grass, manure and harrow it regularly and get a good crop of grass instead of wasting your labour on crops which come to nothing. Decide how many *bighas* you and your cattle and labour can properly plough, sow, weed, manure, harrow and cut, and then turn the rest into permanent pasture you will get double your present crops and a big crop of grass as well. Grass requires far less rain than crops,

so whether you get a good monsoon or a bad you will always get at least one good crop of grass.

(16) Where you have to carry well water along high banks, *put pipes* in under the ground; once in they will need no repairs, and will save land and labour and much water. See the pipes at the Gurgaon Rural School Farm.

(17) You must *fix the blowing sand-dunes* by discovering and planting or sowing whatever vegetation will grow and hold the sand.

(18) *Straighten and clean your canal channels.*— At present you waste quite half the little canal water you get. It is no use asking the Agra Canal Officers to give more water to Gurgaon as they say that the amount of water required to irrigate 50 bighas in Gurgaon will do for 100 bighas in the United Provinces. Learn not to waste canal water.

Zamindar ki beaqli Parmeshwar ka qasur. Providence is blamed for what is really due to the stupidity of the cultivator. This new proverb has been invented for Gurgaon. Whatever happens, whether his cattle are bad or his crops are bad or insects eat them, it is always *taqdir* or the will of Providence and not the ignorance, idleness and folly of the cultivator. When things go wrong find out why and remedy them and don't blame the Almighty till you have tried everything.

Zamin "bodi" hai; the land is weak. Every zamindar says this when his crops are poor, instead of telling the truth, which is that he has taken harvest after harvest out of the land without either proper manuring or proper ploughing.

WASTE—Gurgaon Zamindars waste everything; rain water, *khat*, *kura*, *gobar*, everything; they waste their own and their women's labour by using the *charsa* and the *chakki* instead of the Persian wheel and the *kharas*. Men are not supposed to do the work of cattle lifting water with a *charsa*. Women should be washing and minding the children, making and mending clothes, tidying the home and cooking instead of making *uple* or grinding corn like cattle or prisoners. You waste your money by turning it into jewellery, by *kaj*, and other such unnecessary customs, by extravagant expenditure on marriages and by litigation.

CONCLUSION.

By improving agriculture in all these ways you will make the zamindar no longer the slave of his surroundings; he will be less obsessed with the struggle for existence and will lose his present fear of:—

(1) famine,
(2) hunger,
(3) hail,
(4) cattle disease.

THE REMEDY—SECOND PART.

1. Clean the villages and teach the villager sanitary habits and thereby remove fear of :—

(*i*)—disease,

(*ii*)—blindness, disfigurement and crippling of children ; and

(*iii*)—weakening of men and women.

When you lose your way in Gurgaon district you find your way by your nose. The greater the stink the nearer the village.

Allow no sweepings, rubbish, dung, ashes, etc., to be thrown anywhere but into properly dug pits.

Even the animals clean their young and do not foul their nests by insanitary habits. Why are Gurgaon villagers worse than animals ?

Allow no one to foul the village by insanitary habits. Use the manure pits as latrines ; some for men, some for women. Put a hedge round for privacy, planks across for convenience and you have ready-made latrines of an excellent type and the manure for your crops will be doubled.

CLEAN VILLAGES MEAN HEAVY CROPS.

Cleaning the village is very simple. Everyone with separate cultivation must have his pit six feet deep ten or twelve feet wide and as long as he requires. Into that pit everything goes. It must be far enough away

for the smell not to reach the village and near enough for the people to carry everything to it and not be tempted to throw it down on the way.

You must use your pits as latrines and you must cut all the rank weeds and rubbish that grow round the village in the rains and throw them in too.

They are not pits (*garhas*); they are the zamindar's treasure-house (*khazana*) and once you have seen the crops the new manure produces you will never allow rubbish to go anywhere else but into your pit.

II. Open Windows in your houses.

The Gurgaon village houses are the direct successors of the caves of pre-historic man. Outside are the heaps of rubbish and inside complete darkness.

Until you have light and air in your house your homes will never be free from sickness.

Six things love darkness :—

(1) mosquitoes, which bring fever.

(2) fleas } which bring plague.
(3) rats }

(4) thieves.

(5) disease.

(6) Gurgaon zamindars.

Why do Gurgaon zamindars collapse every year with fever, and take weeks to recover and often die in the end ?

Because their strength has been reduced by living in houses without light or air and by breathing air tainted with village refuse, eating food tainted with village refuse and drinking water tainted with village refuse.

Open windows in your houses and clean your villages and more than three-quarters of your disease will disappear. No house has sufficient windows until there is enough light all over and in every corner to see any fleas and mosquitoes that may be there.

Four things are required to keep human beings in health and strength :—

(1) Air.	(3) Food.
(2) Light.	(4) Water.

Gurgaon people think the first two are unnecessary and that is why they live such wretched lives.

III. Teach the villager to take precautions and remove fear of epidemics by :—

1. Vaccination ... ... for small pox.
2. Inoculation and rat-killing ... for plague.
3. Well-cleaning and proper arrangements for drawing water ... ... for cholera.
4. Quinine and Mosquito Nets ... ... for malaria.

Small Pox.

You must vaccinate your babies as soon after they are born as possible, again in their seventh year and again in their fourteenth year. After three successful vaccinations your children are safe for life. Till then you run a quite unnecessary risk of losing the life, the sight or the beauty of your children, besides incurring a lot of unnecessary trouble and suffering.

Plague.

Kill your village rats at all times of the year. Keep your houses clean, tidy and airy so that rats won't live there. Rats love rubbish and darkness. Have regular house cleanings every month or two when all furniture and stuff will be taken outside and the whole place properly cleaned.

When rats begin to die or people get plague telegraph to us and if nothing happens telegraph again or come in and complain. When the doctor comes proclaim a holiday and inoculate every man, woman and child as quickly as you possibly can. Don't wait for officials to come and urge you to do it. *Inoculate at once.*

Don't allow people from plague infected villages to come into your village. Insist on their staying outside and living under the trees. You have every right to keep them out and don't be so foolish as risk your own life and the lives of all the village by letting these plague carriers come in.

Cholera.

Keep your village clean.

Don't allow flies to sit on your food and don't buy food from shops where flies are allowed to sit on everything.

No one should be allowed to dip his bucket into the well. Each drinking well should have its own pump or hand Persian wheel for drinking water or else a special bucket kept there and used for nothing else; then you will altogether escape cholera, enteric, etc. Wells should be caged in, so that no one can get water out except by a pump or Persian Wheel or by the bucket kept there for the purpose.

Don't let your wells be surrounded by filthy pools of black mud and water and your cattle's drinking troughs to be half full of black mud. Clean and drain it all, then your water and the milk of your cattle will be clean, and yourselves and your children healthier.

Malaria.

Don't allow pools of dirty water to stand all round the drinking wells and percolate into the well so that you drink filth. Put a proper platform round your well and a drain for the water and fill up all depressions near the well, and round the outside of the village.

You must use quinine and instead of buying trinkets for your wives and children buy them mosquito nets and quinine and see that they use them.

Sell your ear-rings and buy a mosquito net for yourself.

Quinine should be bought just as you buy salt and *masálá*. It is far more important. You can do without *masálá* but not without quinine.

Don't wait for the *zaildar* or the *patwari* to give you two pills. Those are merely sample pills to show you what it is like. You don't beg your salt and *masála* from Government, why beg your quinine ?

Every village shop should sell quinine, every bank should buy it for its members, every house should keep quinine. Every lambardar should buy and distribute quinine from the *malba*.

Fever comes at the autumn harvest and rabi sowing time and every day's fever costs you Re. 1 or Rs. 2. For Rs. 8 you can buy many hundreds of pills, enough to keep you and your family free of fever and your neighbours as well. Don't be so stupid as to prefer fever to buying quinine.

You must use mosquito nets; instead of putting ornaments on your children give them mosquito nets. All of you who were in the army learnt the use and value of mosquito nets. Do not be so stupid as not to use them at home for yourself and your family.

THE REMEDY—THIRD PART.

Eradicate the present ideals of absurd expenditure on :—

(1) *Kaj*, and other such ceremonies.

(2) Jewellery.

(3) Weddings.

(4) Quarrelling.

and remove fear of :—

(1) debt and money-lenders.

(2) litigation and law-courts.

(1) *Kaj*—If you want to revere the memory of a dead relative, instal a hand Persian wheel on a drinking well, roof in and close the well, pave the ground round about, build a nice washing-platform and a proper drain and make it altogether a pleasant, easy and healthy place for drawing water and washing.

Or else put up a public *khards* in a nice clean airy pucca shed, so that all people can get their flour easily and cheaply ground by bringing their cattle and their grain to your mill.

Or else add a room to the school or the dispensary.

JEWELLERY.

Jewellery is a wicked waste and the main reason why women insist on having as much jewellery as they

can get is that they have no rights and no *izzat*. Give them these—and they cost nothing—and they will soon forget to ask for jewellery, and be as keen as you are on spending your money for the sole benefit of the children and the home, and the farm.

If you spend Rs. 100 on jewellery you get Rs. 75 worth; after 10 years it is worn away to nothing. If a thief comes, it is gone in one night.

6,000 lakhs of rupees worth of gold were imported into India in 1925. The interest on that would be six crores of rupees. Think of the waste.

The more you give your women-folk, the more other women-folk will want from their men-folk and the more they get the more your wife will want, and so on and so on.

Why allow jewellery to be worn in the fields and when doing domestic work? You don't wear your best clothes to go farming but you allow your women to wear their jewellery to the fields, and everywhere else. Insist on jewellery only being worn with best clothes. This will reduce the wear of the ornaments and reduce the rivalry among the women as they will only occasionally see each others' jewellery.

Everyone craves for the beautiful and that is one reason for jewellery. Can you assist Providence? Did he not make children and men and women beautiful

enough for you? Yes, he did but you have spoilt them by dirt and disease and therefore require jewellery to restore their beauty. Keep your children clean and healthy and give them clean clothes to wear and they will require no jewellery to beautify them.

If your women want beautiful things, let them learn to make lace and embroidery and to grow flowers round their homes.

THE REMEDY—FOURTH PART.

THE NEW IDEAL.

"Home Sweet Home."

i.e.,
- Clean, happy, healthy and enlightened women.
- Clean, happy and healthy children.
- Clean houses.
- Clean villages.
- Peace with all men.

To do this we must humanise the women and make them honourable and equal partners in the home, by—

(1) Sending the girls to the school with the boys, and, when they get too big, to girls' schools.

(2) Refusing to marry them while they are still children.

(3) Releasing women from their present slavery and degradation *i.e.*

(*i*) Don't let them make *uple*—use wood instead and stalks of *sarson, til, gowar, arhar,* cotton, etc.

(*ii*) Don't let them grind corn—instal a *khards* instead.

The time saved from corn-grinding and *uple*-making will be spent on :—

(*i*) Cooking.

(*ii*) Tidying and beautifying the home (flowers in window-boxes and outside in the yard).

(*iii*) Washing, feeding, teaching and playing with the children.

(*iv*) Making and mending clothes for the whole family.

Marriages must be registered to stop litigation and help to elevate the women.

Conclusion.

In a word our remedy is :—

1. Improve the farming.
2. Clean the village.
3. Make the houses light and airy.
4. Take precautions against epidemics.
5. Stop waste.
6. Humanise the women.
7. Sweeten and beautify the home.

The Schools of Rural Economy and of Domestic Economy at Gurgaon are training men and women so that they may go out as missionaries into the villages and teach the people all these things.

"Home Sweet Home."

The present state is—

GHAR GANDA GHAR.

WHY? *Because your women are degraded.* From their birth they are taught that they are an inferior creation, they are treated as such and therefore they *are* inferior. Release them from their degradation and slavery, bring them up as the equals of the boys and they *will be* equal.

Why do Middle pass and Entrance pass boys migrate to the towns?

Because their villages are filthy; because their mothers and sisters are dirty and degraded and not fit to live with or talk to.

How can a B. A. live with a woman whose chief occupation is making dung-cakes and grinding corn?

All our work centres round the home, the centre of the home is the mother. Train her in her childhood to be fit to be a mother and run a home. Save the girls.

It is more important to send the girls to school than the boys, as the girls will one day have to run the homes and bring up the children.

Dung-cake making is the work of neither man nor beast.

Flour-grinding is the work of cattle.

Release the women from these tasks and let them do women's work.

Making dung-cakes ruins the crops, degrades the women, makes them filthy and wastes their time.

A stack of *upla* takes months of female labour to make and is worth Rs. 10; as manure it is worth Rs. 50. No wonder you are poor!

People say very proudly that they refuse to live on the earnings of their women-folk and yet they allow them to grind corn and make *uple*, the two most degrading forms of female labour in the world.

Uple are used for boiling milk so that the woman need not stay by and watch the pot as she must do if wood is used. Vicious circle. The time saved from *uple*-making is more than enough to watch the milk being boiled on a fire of wood or cotton stalks and AT THE SAME TIME mend the clothes, tidy the home or play with the children.

Cattle dung, human excreta and village sweepings are provided by Providence to give you bumper crops. You burn the first and use the second and third to poison the air and the water and ruin the health, sight and physique of yourselves and your children. In the village this stuff is poison, in the fields it is gold and silver. Why keep it in the village!

Women do not learn housewifery and the care of children by instinct. They must be taught when young and then they can teach their children. SEND THE GIRLS TO SCHOOL. Their mothers never learnt as they spent their lives doing slave drudgery, making dung cakes and grinding flour, etc.

Don't allow children to marry. Wait till they grow up and are properly developed physically and mentally. Child marriage means sickly children, unhappy homes, and infinite misery.

Insist on all marriages and *karewas* being properly entered up in the register. This will save litigation and trouble. Unregistered marriages are just like the mating of birds. The only reason for not registering marriages was that women had no position or status and were hardly regarded as human beings, being chattels, owned by their parents and bartered away to become the property of their husbands. SO REGISTER ALL MARRIAGES AND ACKNOWLEDGE THE RIGHTS OF WOMEN.

Scores of women lose their lives every year in this district by falling into wells. The edges of the well are slippery and there is often no platform. Stop this cruelty and stupidity and build up the drinking wells properly. Best of all put on a hand-turned Persian wheel and make things safe and easy for your women.

Most of the Gurgaon tribes do not observe *purdah* and therefore their progress and regeneration is easy. Don't start the wicked and foolish habit of locking up your women as soon as you acquire any education. It is far better that both partners of the home should live in the open like human beings without any education than that one should become partially educated and lock the other partner up. Educate yourself and educate your wife but *do not lock* her up in *purdah*.

Child-birth is not a disease, it is a process of nature but it is liable to be painful and dangerous. Insist on your *dais* being properly trained and scrupulously clean and send for a doctor if everything is not all right.

When your wife is to have a baby you choose dark and dirty room and send for a sweeper's wife. Why do not you send for the sweeper when you break your arm? Why not train some of your own women as midwives? Sweepers' wives have no more business to be midwives than they have to be doctors. Would it not be far nicer for your wife to be attended by one

of her own people at such a risky time than by the lowest caste in the village?

Don't reserve the darkest and least airy part of the house for your wife and family. They are just as important as you and their ill-health is just as bad for you as your own. You can keep fit by going to the fields. Your women and children must spend a lot of their time at home. Therefore give them the best and airiest part of the house.

Why are no windows allowed? The excuse is thieves. Thieves don't mind whether you have windows or not, if they want to get in, they will. Besides, thieves don't rob poor people and yet you say you are poor. You keep jewellery, the stupidest form of property in the world. Put your money in the bank and laugh at thieves.

Educate both boys and girls and let those who have grown up without education go to the night schools and learn to read and write. Start libraries in your villages and games clubs. Learn to satisfy your craving for competition with your fellows on the sports field instead of in the law court.

A lot of stress is now being laid on the starting of rural games but we must first produce the atmosphere and the conditions in which games are possible. The Indian parent and the Indian boy regard games, like the tidying up of the village or the growing of flowers,

as a useless and wicked waste of time. There is no place to play in, no money or material for games, and no desire to play, in fact absolute opposition from parents and boys alike. The whole outlook on life of the boys and parents must be changed first by reducing the severity of the struggle for existence and then I think games will come quick enough. All young things want to play, the instinct is there and will assert itself if we produce the conditions requisite for it to come into force.

The Hookah.

What is the Gurgaon implement upon the construction, improvement and development of which the greatest time and effort have been expended and to which the people are most devoted? The plough? No. The Hookah? Yes.

The great enemy of the villagers is the Hookah. The man smokes while his women and his *kamins*—the same thing in this district as the women are no more than slaves—do his work for him.

If men would spend one quarter of their Hookah time in tidying their homes and villages and growing flowers, Gurgaon would be a paradise.

Bad Eyes.

Why are there so many village boys and girls with one eye only, blind, or with damaged eyes?

Because of—

(1) Bad and dirty *dais* at the time of their birth.

(2) The *khat kuri* heaps which make the air full of poison whenever the wind blows or people or cattle move.

(3) The habit of using every open space as a latrine which poisons the air and makes the flies so dangerous when they sit on children's eyes.

Cottage Gardens.

A stranger was once invited to visit a village in Gurgaon district. He said "Yes, I should love to see the pretty children and the lovely cottage flowers." He looked sad on his return and on being questioned said, "The first thing that struck me on approaching the village was an overpowering stink. Then from the objects on the ground I thought I had strayed into a latrine but I was assured I was on the main village road. We pressed on past these obstacles; a breeze was blowing and my eyes, nose and mouth were assailed with bits of flying rubbish and filth and poisonous dust. I found heaps of foul rubbish everywhere, that had obviously never been properly cleaned up since the village was founded. The roads were littered with this filth too. Finally the dear children came into view and I was shocked at their filthy and

unhealthy condition. At least one in four permanently damaged eyes and most of them looked as if their parents did not know what water was or what washing meant. Eyes sore, noses running. There was no sign of flowers anywhere."

The Four Things.

If you wish to be regarded as civilised human beings, you must:—

(1) Dig pits and clean the villages.
(2) Stop making *upla*.
(3) Open windows in your houses.
(4) Treat girls equally with boys and send them to school together.

The hyena is the animal whose home stinks.

The animal that makes *upla* (dung-cakes) is the dung-beetle.

The rat lives in a hole without windows.

Man is the only creature that discriminates between his male and female children and treats the females as inferior. Your mother was once a girl. Your wife was once a girl. Your daughters will one day be mothers. If girls are an inferior creation then you are yourselves inferior.

Shopping.

Don't buy or let your women buy daily household needs with grain or cotton. Sell your surplus crops

for the best price possible and buy what you want with cash. By bartering grain you lose enormously; you may get bad weight too. This petty bartering is stupid and pre-historic and is just wasting the crops you have been at such pains to grow.

Cleanliness.

There is very little manure in the fields but plenty of filth in the village and on the children. Do you think that by manuring your children they will grow better?

Better a clean and healthy woman or child without jewellery than a dirty diseased one loaded with silver and gold.

Don't rely on the *kamins* to keep your village clean or do your work or you make them your masters. Clean your village yourself. Every villager handles manure for his fields so there can be no harm in his collecting the stuff which will make manure and throwing it in into a pit.

Why do you wait for sweepers, "*churahs*" and "*chamars*" to clean your home and village? The person who cleans the village is the master of the village as he alone can dictate whether your village is to be habitable by human beings or not.

No religion forbids cleanliness. If your religion allows you to eat filth with your food and drink it in

your water and breathe it in with the air surely it will allow you to keep your village clean.

If you can carry manure to your fields surely you can collect it and put it into the pit as well.

Jewellery And Women's Rights.

Why do women insist on having jewellery? Because you deny them all rights, even the right to be considered human beings and their jewellery is the only security they have. So if you want to reduce jewellery deposit money in the bank in your wife's name, educate her, give her rights and privileges and treat her with *izzat*. She will then give up excessive and unnecessary jewellery very quickly.

Idleness.

All work is dignified, it is only idleness that is a disgrace.

Idleness produces dirt, ill-health and quarrelling. Therefore allow no idleness. Keep your Persian wheel busy all the year round, sow something and reap something every month. You will never have to hire labour and never be idle and you will get the maximum profit out of the capital spent on Persian wheel and well.

Fear.

Why do villagers of 40 look 60? Because they live in fear—fear of hunger and famine, fear of disease, of crippling and blindness, fear of law-courts, of money-

lenders, and of their neighbours; because their women-folk don't know how to feed them properly; because their homes are uncomfortable and their surroundings filthy.

Our work is to replace these fears with confidence that if he follows our advice he and his family will be healthy, happy, well-fed and well-clothed and well-housed and at peace with everyone.

A Weekly Holiday.

Learn to have a holiday once a week for yourself and your cattle and use it to clean up yourself and your home and village and then to play or read.

Both you and your cattle will live longer and be healthier and happier, if you do so.

The weekly holiday is the beginning of rural uplift. It introduces cleanliness and games and refreshes both mind and body.

Menials.

Slavery, it is said, ruined the Roman Empire. The zamindar is ruined by having *kamins*. He learns to be idle and to think that work is beneath his dignity. To-day cleaning the village is beneath his dignity, to-morrow ploughing will be, and soon he will sit on a *charpoy* and smoke a *hookah* while his *kamins* and womenfolk do all the work. This is already a common thing in many villages.

Zamindars say the growing freedom of the *kamins* is cutting off the zamindars' hands. Not a bit; it is making the zamindar an independent, self-reliant man, as when the *kamins* go he must do all his work himself.

No village will be clean and tidy until the zamindars clean it themselves.

Dogs.

The dog is called the Friend of man. In Gurgaon he is treated not much better than a woman and is the enemy of man.

Keep a dog by all means but feed it regularly, give it a name, and a collar, and look after it properly. Don't allow uncared for dogs to roam the village, spoil your food, keep you awake at night barking and finally go mad and bite you.

Shamilat.

The *shamilat* is wasted in Gurgaon district. It is parcelled out to zamindar owners who already have more land than they can properly cultivate and nothing is left for the proper and legitimate use of the *shamilat*.

The *shamilat* should be used for three purposes—one part playground for the games of the village, one part garden or "Company Bagh" for the women and children, and one part pasture—properly cultivated pasture—for the cattle.

CONCLUSION.

SWEETNESS AND LIGHT.

Why are there no flowers in your villages and your homes? Flowers bloom all the year round in India but there are none in Gurgaon villages. God gave flowers to mankind to make them bright and happy. You will never have flowers till you humanise the women.

What are the two prettiest things in the world? Clean, healthy, happy children and flowers. Both these grow in the home. Woman is the partner responsible for the home, so train the woman that she may learn how to produce flowers and keep your children clean, healthy and happy.

There are four things to teach the villager and to teach the worker who is to go to the villages:—

(1) The dignity of labour.

(2) The dignity of woman.

(3) The dignity of cleanliness.

(4) The dignity of service.

If the Schoolmaster will put that into his village curriculum it matters little what else is or is not taught in the village school.

CHAPTER II.

SCHOOL OF RURAL ECONOMY, GURGAON.

The object of the School of Rural Economy is to bring rural teaching and uplift work into line with village life. Our villages are filthy and our villagers lead uncomfortable, unhealthy and filthy lives. The village with a school is no better than the village without a school. The literate boy is no better than the illiterate boy. All alike live in dark and often dirty houses in a filthy and insanitary village and follow uneconomic, unhealthy and degrading customs. If the school gives them any education it makes them flee from their villages to look for work in the towns.

If the education of our schools is to be of any value it must not only show the villager how he can improve himself and his surroundings but give him the definite desire to do so. The first object of the Gurgaon School of Rural Economy is to teach the dignity of labour, as until the villager will put his hand to it he will never clean or improve his village. The next object is to instil the idea of service, the desire to help one's self and other people, and the third object is to convince them by the actual instruction given that we have a complete remedy for all the ills of village life.

The two people who can do most to improve the conditions of rural life are the village teacher and the patwari, and it was these whom we hoped to recruit in the new school. The first batch of students consisted of 42 teachers, 4 patwari candidates and 1 private student but as far as patwaris are concerned Government has broken off the experiment.

After the school had been running for several months, the idea of Village Guides was evolved and they are explained in the second part of the pamphlet. The first course lasted a year (from October 1925) and much of the time was spent in experiments both in the staff and in the methods of teaching and in the subjects taught. The experimental stage is not yet over and probably never will be over, as with increasing knowledge and experience our needs and our methods of meeting these needs naturally assume different shapes, but it is unlikely that there will be many big changes and the teaching of the second batch is being conducted on very sound lines and the students themselves have been selected with considerably more knowledge of the type of person we want to train. The new batch of students started its training in October 1926. Besides a well with sufficient land round it we have a farm of 51 acres taken on a long lease. Two wells have been sunk in this farm and we are taking steps to acquire the whole of the

land as soon as money can be found. Scouting and co-operation are the two basic subjects taught as from these two we hope to instil into the students the spirit of self-help, co-operation and social service. If we cannot do this it does not much matter what else we teach as our scheme must fail. If we can do this it does not much matter what else we teach as our scheme must succeed.

The other subjects taught are :—

Practical Agriculture,
First Aid,
Infant Welfare,
Public Health,
Domestic Hygiene and Sanitation,
Village Hygiene and Sanitation, along with the practical work of keeping a village tidy,
Epidemiology,
Stock breeding, and some simple veterinary work,
Play-for-all,
Games,
Singing,
Lecturing,
The use of the magic lantern and village propaganda.

The students visit villages and give lectures and do work themselves by way of learning and practising their job. They do all their own chores in order to learn the dignity of labour and the necessity of personal effort in uplift work. They also compose and stage uplift dramas, as this is one of the most convincing form of propaganda, we have yet discovered.

The students are expected to pass the ordinary examinations in First-Aid and Co-operation and special tests in all the other subjects. Those who pass out well will either be taken as Village Guides or go back to their schools as teachers with improved prospects. The failures will revert to their schools with a very bad mark against them. It is expected, however, that there will not be many failures as the students are displaying a satisfactory spirit of keenness and there is a great desire to learn. There is no doubt that this school has caught the imagination of the people and they look to it to inaugurate a new era in village life.

Village Guides.

We are very much concerned about the multiplication of departmental staff, and we want to have a common staff for village work—one man to each zail, living in the zail, to do all the work of all the departments except such technical things as healing

the sick and inoculating or vaccinating (either man or beast).

I have consulted the village people and they are simply delighted at the chance of getting rid of their miscellaneous visitors and receiving instead a resident worker who can help them in all their troubles and be a real guide, philosopher and friend. They agree with us that this will start a new era in village life and in rural development.

The title of these zail development workers has given us some anxiety. At present we are cursed with a dreadful jargon. We may be only piling Pelion upon Ossa by my suggestion but we propose to call them "Village Guides." The very fact that they are not given a bureaucratic title such as Sub-Inspector, etc., may help to impress upon this staff the fact that they are helpers, missionaries, servants and not HAKIMS, jack-in-offices, petty tyrants or rulers.

The following are some of the things they will do :—

(1) All Bank work (except audit).

(2) Pest work—field rats, Kutra moth, Porcupines, etc.

(3) Public Health work—Collecting lists for vaccination and preparing the people for the vaccinator's visit.

Cleaning up villages by digging of manure pits, putting in of windows, etc.

Inspection of Birth and Death registers.

Ratting, and preparing the people for inoculation.

Cholera prevention work.

(4) Preaching with and without the magic lantern and demonstration cart, teaching agriculture, co-operation, hygiene and uplift—social and material—etc., etc.

(5) Agriculture—demonstration and sale of improved ploughs and other implements, Improved seed, Persian wheels, Hissar bulls, Flower growing, etc., etc.

(6) They will urge the people to send girls and boys to school, popularise marriage registers and inspect them.

In a word the village guide will carry out the whole gospel of uplift already published in this district.

These village guides will have to live among the people and will be judged solely by their results and their appointment will begin a new stage in practical village work. We often think the people object to progress. It is not progress they object to but the multiplication of

petty officials who are in many cases unsympathetic and out of touch with village life.

This proposed amalgamation of rural staff is the inevitable result of two things. We now have a Rural Community Council co-ordinating the propaganda work of every department (and a very big work it is) and we have a School of Rural Economics teaching all the subjects for which we want to amalgamate staff.

We anticipate one difficulty only and that merely in the early stages. The Bank staff is very popular, so are those who distribute good seed or Persian wheels but those who insist on vaccinating all the babies and urge unwilling people to such irksome tasks are liable to be unpopular and that may reflect on the popularity of Banks and Hissar bulls, etc. We maintain, however, that these men, if they do their work properly will be the trusted friends and advisers of the village folk, and the very popularity of the obvious benefits they confer will break down all opposition to less-understood benefits such as vaccination in a surprisingly short time, and if a worker fails in the less spectacular parts of his work, it will be solely his own fault and he will merely have to be replaced and either given further training or got rid of.

Our success will depend on the spirit with which we can imbue the students, and I am optimist enough to believe we can achieve our object, and am determined at once to put it to the test.

Excluding Rewari, Farrukhnagar and the Ingram Estate we have 64 zails and when we have 64 village guides each in charge of all work going on we shall really be, for the first time, in touch with the people. Our guides will know everyone in the villages and be known by them. They will preach, they will demonstrate, they will advise, they will find out the villagers' point of view, where the shoe of progress pinches the corns of conservatism, deal with their doubts and difficulties, solve their problems and prescribe remedies for their troubles. At present our work is largely nominal, Kâghzi kâm, *paperasserie.* We shall for the first time get knowledge of what the villager really thinks of our schemes of development and improvement, and his objections to our innovations and we shall be able to adapt our line of attack to suit his defence and modify our crude proposals to suit the real circumstances of each village.

It has been suggested they should be under the Rural Community Council and if this Council can be developed in such a way that it can appoint and control staff and be assured of permanency this would probably be the easiest solution, as the Council in Gurgaon is very active and includes all the members of the District Board, all the officials engaged in village work, and all the leaders of rural opinion so that in its present shape, it has great possibilities. At present, however, it is unfortunately without funds

but if those departments whose work is being done by the guides will contribute to the funds of the Council, and if in this and other ways the Council can be put on its own legs, it could well control this new departure.

We hope that these village guides will start with an ideal of service and will be the true successors of the Co-operative Sub-Inspectors whom they will partially replace. Nearly everyone, official and non-official, whom I have consulted, including even such experienced administrators as Mr. Calvert, have nothing but praise for the scheme, if it can possibly be worked; and having watched the training of the men whom we propose to use I personally see no reason whatever why the scheme should not be a hundred per cent. success. Every batch whom we turn out from our Rural School will doubtless be an improvement on the last. We shall learn how to teach and the students' standards will rise as the work in the villages progresses. Out of the first batch which came out at the end of September, twelve were put in charge of selected zails in various parts of the district. One has already thrown in his hand and reverted to his school but the other eleven are putting their backs into the work. Meanwhile a second batch will be trained, the experiment will be very carefully watched, errors eradicated and every improvement made so that the second batch and all succeeding batches will be progressively more suited for the work. If the scheme

succeeds we propose, in a couple of years, to have our 64 zails manned with village guides.

A good guide will have a book for every village with a page for every family. He will fill in details from time to time, so that he will know which children are due for inoculation, how many are still kept away from school, what improved implements the man has, whether he sows good seed or bad, whether he keeps good cattle or bad, whether he is a member of a bank or not and every single detail that is required for the purposes of rural uplift. The book, of course, will be confidential and we shall have to arrange that the guide cannot be dragged into law-courts and compelled to divulge the secrets of the people of his villages, for the amusement of the litigating public.

I have no experience of work in other districts or in other countries but I am firmly convinced that this scheme, if carried out in spirit as well as in letter, will be the means of the complete regeneration of the villages of this backward and neglected district.

What is more I say confidently that the scheme will succeed.

CHAPTER III.

THE DEVELOPMENT OF THE DISTRICT.

Since the beginning of British rule the classification of the Gurgaon district for Revenue purposes has been "insecure," that is to say the people are liable to periodical times of scarcity. This has remained unaltered except for the small portion irrigated by the Agra Canal. The average area yearly matured with the help of canal water is 45, 000 acres, so that the presence of the canal has not much effect on the district as a whole.

The object of developing the district is to remove this stigma of "insecure" and to improve the conditions of village life.

The object of increasing the wealth of the district is to remove the fear of famine and scarcity and to provide the people with sufficient food and clothes, and give them sufficient leisure to enable them to educate themselves and their children and learn to lead happy, healthy human lives.

The increasing of the wealth, however, without the radical changing of the ideals and habits of the people is utterly useless. The Gurgaon people have no idea how to spend the money they have now, so what is the use of giving them any more until we have taught them not to waste their money on useless ornaments, usele ss display

on marriages, funerals and other ceremonies, useless litigation and so on ?

Development, therefore, means first and foremost UPLIFT, teaching the people how to spend their money, how to clean their homes and villages, how to make their homes healthy and comfortable, how to avoid ill-health and epidemics, how to bring up their girls and boys in health and cleanliness, how to educate them and how to lead happy, healthy and rational lives. Along with uplift come the few simple improvements in agriculture, which will more than double their crops.

All this is dealt with in the chapters on the Gurgaon propaganda programme, Female and Infant Welfare and Uplift, and the School of Rural Economy and Village Guides.

Hand in hand with this uplift and agricultural programme comes the material development of the district.

Total area of the district in acres—1,419,132.

The following are some of the principal agricultural statistics :—

—	Kharif. Acres.	Rabi. Acres.	Total. Acres.	Total acreage sown.
Average irrigated crops by well.	4,000	75,000	79,000	
Average canal crops ...	26,000	19,000	45,000	
Average Band irrigated area.	1,000	4,000	5,000	
Average Barani area...	3,48,000	2,11,000	5,59,000	
Total harvested area...	3,79,000	3,09,000	6,88,000	1,009,00.
Kharaba	2,54,000	67,000	3,21,000	

Number of wells in the district :—

Pacca	...	12,400
Kacha	...	1,600
TOTAL	...	14,000

Distribution of harvested area by crops :—

		Area in acres.	Value per acre.	Estimated total value.
			Rs.	Rs.
Rabi ...	Wheat	58,000	45	26,10,000
	Barley	104,000	44	45,76,000
	Oilseeds	16,000	38	6,08,000
	Gram	1,19,000	33	39,27,000
	Other	12,000	51	6,12,000
	Total ...	3,09,000	...	1,23,33,000
Kharif ...	Sugar Cane... ...	9,000	158	14,22,000
	Cotton	25,000	50	12,50,000
	Cheap food and fodder crops	3,45,000	21	72,45,000
	Total ...	3,79,000	...	99,17,000

AVERAGE VALUE OF CROPS.

	Acres.	Rabi. Value per acre.	Rabi. Value.	Kharif. Acres.	Kharif. Value per acre.	Kharif. Value.	Total.
		Rs.	Rs.		Rs.	Rs.	Rs.
Chahi	75,000	59	44,25,000	4,000	36	1,44,000	45,69,000
Barani	211,000	32	67,52,000	3,48,000	21	73,08,000	1,40,60,000

The following are some of the methods so far suggested and in some cases actually being tried for the development of the district :—

I.—Bands.
II.—Afforestation.
III.—Increase of canal irrigation, if feasible.
IV.—Increase of well irrigated area.
V.—A better system of ' barani ' farming.
VI.—Improvement in methods of cultivation.
VII.—Development of cattle and horses.
VIII.—Development of pasture.
IX.—Development of communications.
X.—Co-operative credit and other such societies.
XI.—Public Health and Medical work.
XII.—Propaganda.
XIII.—Combined effort.
XIV.—Self-Help.
XV.—Government aid.

I.—Bands.

The water table can be raised, besides a large area of country being immensely benefited and erosion and sand deposits prevented by the building of bands.

The bands built in the old days have all now been put in order except Kasan (which should be rebuilt as soon as possible) and surveys are being made and projects prepared both for improving the existing bands and for erection of new bands. There

are hundreds of sites for bands, great and small. A lot of the small bands might well be built co-operatively by the villages under Government supervision and encouraged by grants-in-aid, cheap taccavi, etc. The bigger bands and the systems of bands down the course of the bigger *nullas* must always be in Government hands.

All this wants pushing on vigorously and a regular programme of development should be drawn up, so that every year so much work shall be done. The band staff is only temporary at present and requires to be made permanent as soon as possible to remove any fear that this work will ever be closed down. Every small *nulla* should have its band and every big drainage line should have a ladder of bands all down its course as is already the case with the Badshahpur *nulla*. In this way only can the rain water from the hills be turned to profit instead of as at present eroding the country, spreading sand on the fields and flooding large areas of land.

Flow irrigation must be developed from the reservoirs formed by the bands on the big *nullas*.

11.—Afforestation.

Side by side with the bands must come afforestation. The hills of the district have lost their original forest and are being rapidly denuded of soil and the Forest Department has reported that unless the problem of afforestation

is tackled now it will soon be too late and nothing but naked rock will be left. At present the hills cause nothing but harm ; the rain water rushes off in a few hours breaching the bands, cutting deep ravines, spreading sand on the fields, washing away crops and soil and flooding large areas in the low-lying parts of the district. Once covered with forest these hills will provide much income in the shape of fodder, fuel and timber. The rainfall too, it is hoped, will increase and the water will flow slowly away instead of rushing off like a tidal wave, and the flow-off will be used for the crops in the plains below.

Remission for afforestation has been sanctioned and a promising start has been made. The Forest staff has been made permanent for five years but it is already inadequate for the work in hand. The steady extension of the staff and the provision of adequate funds is required to exploit the beginning already made.

Experience has also shown that the remission system requires modification. At present the owners, who close to grazing and reafforest their hills, earn remission at 1½ times the average rate of land revenue per acre so dealt with. It is very difficult for villages, unorganised as they are, to undertake reafforestation work and far the best way is for Government to reduce the remission to once the average incidence

of land revenue per acre in return for the good will of the village in closing the area effectively to grazing, and then let Government do the afforestation work itself.

III.—Increase of canal irrigation.

The question of the possibility of providing flow irrigation for a part of Ballabgarh tahsil was considered by Government, but was found impossible. It is most likely however that water for lift irrigation could be provided and profitable farming could be done with co-operative and other lift installations but the people require a lead from Government. Until Government puts up a pumping plant and proves that it is both possible and profitable, it is unreasonable to expect our poor and ignorant peasants to risk their slender resources in such enterprises or to borrow large sums of taccavi from Government for the purpose. Meanwhile it is beyond us to do more than keep our present channels straight and clean, make plenty of *kiaras* for irrigation and avoid waste. This, however, will nearly double the area we can irrigate with the water now provided.

IV.—Increase of well irrigated area.

1. Well irrigation must be at least trebled. Lots of wells owing to the shortage and dearness of labour and cattle for working the *charsa* are called famine wells and only used in years of short rainfall. Very little use is made of wells except in the rabi season. By the use of the Persian wheel, well irrigation becomes

immediately profitable in both harvests, hence Persian wheel manufacture must be and is being vigorously pushed. There can be no doubt that without sinking another well we can more than double the harvested well area by the introduction of the Persian wheel. The Persian wheel must, if possible, be improved in efficiency and a sufficient number of factories be started to make the many thousands we want. A lot of work is being done in this direction now ; several factories are hard at work making wheels and the people are putting them up by hundreds.

2. If it is found (which I doubt) that there are wells too deep for the Persian wheel some other method o lifting water must be invented. Where conditions are favourable we must experiment with oil and electricity and must find and popularise water lifts for jheels and uncommanded canal land.

3. Borings must be put down to increase the supply of sweet water in our wells and efforts be made by deep borings to find sweet strata in the many bitter areas of this district. We have a certain number of borers now but they are not as popular as they should be. As this is development work and not a commercial speculation we should be content to sink a little capital in it without an immediate return. The return will come later with increased prosperity and more certain harvests.

4. A less uncertain and cheaper method must, if possible, be devised of sinking wells.

5. Great success has apparently attended the exploiting of tube-wells in the United Provinces. This should be taken up in this district. A demonstration installation is required and then cheap taccavi combined with technical assistance and possibly grants-in-aid. Both in the matter of oil engines and tube-wells it is unreasonable to expect our poor peasants to risk their capital until Government has demonstrated that it is a safe and profitable investment.

6. At present the land revenue is generally distributed over the village at the request of the villagers according to the kind of land, so that well-irrigated crops pay a far higher rate of land revenue than *barani*. To my mind this must act, consciously or unconsciously, as a deterrent to people and stop them from sinking new wells. If the land revenue was divided equally over all land, people would tend to think that they would lose nothing and gain a lot by sinking wells and I am certain that we ought to persuade villagers to ask for their revenue to be distributed evenly over all land.

7. Taccavi for wells at concession rates would add further encouragement to well-sinking. It should be the object of land-owners to protect all their land by wells so

that no crop need be lost by failure of the rainfall. Another urgent reason for more wells is that every exchange of Persian wheel for *charsa* releases at least two able bodied men and each of these will now want his own well to work. One great reason for the small number of wells in use in this district at present is the shortage of men to work the *charsa*.

8. The proper fencing of well land must also be taught. The Ahirs build a bank and cover it with thorns but the rest of the people merely wring their hands when their crops are eaten by wild animals. In a district like this where trees and shrubs grow so freely it must be possible to devise a quick fence that will be absolutely impregnable and we must experiment to discover the best way of making quick fences.

9. A better way of conveying the water from the well to the field should be sought for to replace the expensive, clumsy and leaky earthen banks, at present in use.

10. Wind mills, machines driven by combined or alternative wind and bullocks, and machinery that can be yoked in turn to separate plant for water lifting, flour grinding, chaff-cutting and threshing must be invented and popularised.

11. Another need is to teach people to grow more valuable crops on the wells. It is sheer waste of well-water to grow cheap stuff like wheat and barley that

can be grown just as well on *nahri* or *sailaba* land. Wheat and barley have two other great disadvantages. They ripen when labour is most dear and half the crop goes in wages ; they are also terribly liable to damage by hail. Well water must be used to grow as much of the really valuable crops like cotton, cane, pepper, garlic, onions, potatoes, vegetables, fruit, etc. as a proper system of rotation will allow, so that full value can be got for this form of irrigation.

The ambition of every zamindar should be to sow something and reap something every month so that he and his cattle and his well may never be idle and may never be overworked so that he has to hire labour or cattle.

V.—A better system of Barani Farming.

1. The average Barani harvested area in the Kharif is about 380,000 acres and the average *Kharaba* over 250,000. The Rabi is not so bad. The harvested area is about 210,000 acres and the *Kharaba* 70,000 or about one quarter of the total sown and probably largely represents the *dofasli* area where people are foolish enough to sow gram without ploughing in the old crop so that the old crop absorbs all the moisture before the new crop can develop roots. The waste in the Kharif, however, is appalling, nearly half the area sown is *Kharaba* and we all know that the *Kharaba*

recorded is entirely insufficient and we may be certain that in reality quite half the Kharif is *Kharaba.*

Besides, owing to the bad system of farming in this district, the average yield per acre is very low indeed, so that even on the harvested area the out-turn is very small.

The first thing, therefore, wanted is better *barani* farming. Nearly all the Kharif is sown without ploughing and without manure and is entirely speculative.

2. The ambition of every zamindar is to sow every acre every harvest and he has neither the cattle to plough, nor the manure to strengthen the soil, nor the labour to weed it. What we want is to persuade people that a small area properly ploughed, manured when required and sown with good seed, is far better than scattering indifferent seed over a far larger area than can be properly managed.

3. We must also impress on those who want to sow *dofasli* gram that they must turn in the old crop with an iron plough before sowing the second crop. People must be taught that well ploughed land turned in with iron ploughs that leave no '*ántra*' (unploughed ridge) and no roots and weeds, will retain the moisture far longer than land scratched with a *desi hal* and left full of the weeds and roots of last crop to suck up the little moisture left in the soil. Finally people must be induced to harrow their land after rain so that they

may conserve the moisture and plough and sow at their leisure.

The Kharif of 1925 was a patent demonstration to all who had eyes to see that good farming requires far less rain than bad farming. Wherever crops were sown in the well tilled *chahi* land they yielded excellent crops with the same moisture as the *kharaba* sown next door to it on badly tilled soil.

4. Another great fault of the *barani* cultivator is that he does not bank his fields to keep the water in, nor make *kiaris* to keep the water from running down to the lowest part of the field. A vast difference in the Barani crops would result from *kiari bandi* and *daula bandi*. Where the sub-soil water is bitter this is even more necessary ; but it is necessary, everywhere, both to conserve moisture and prevent erosion.

The remission of a small proportion of the Land Revenue for a few years for fields so banked and divided would certainly provide the necessary stimulus for a general campaign to be entirely successful. This is a big improvement which a little propaganda backed by a Government grant of remission could effect in a very few years.

VI.—Improved methods of cultivation.

1. Pests, whether of rats or insects, must be dealt with and the District Board is tackling them in the only way possible. The villagers are being persuaded to

sign a printed application asking for their rats to be killed and promising to pay the cost. Local men are being taught the work, and being supervised by expert staff.

The best method of killing rats is by the cyano-gas pump and this is very popular in Gurgaon.

The rat-killing staff will teach the people about other pests while they are dealing with the rats, so that when the time comes they will be ready to adopt the proper methods. Local rat-killers are being trained for every zail.

We must continue on these lines for all pests. The *kutra* moth is getting worse every year but can easily be got rid of by "light-traps", and much is already being done to cope with this pest.

2. There is an increasing shortage of labour and for this reason machinery must be introduced. A splendid start has been made with the iron plough and Persian wheel, and drills, chaff-cutters, harrows, flour-mills and other labour-saving devices must be popularised.

3. Proper rotations must be worked out for all kinds of soils and green manuring must be taught.

4. The popularisation and distribution of good seed is a very big business and requires to be tackled continuously and vigorously. No sowing season should be allowed to pass without the most strenuous attempts

being made to popularise the best seed in every village where it can be useful.

5. Another necessity is to persuade people that the growing of wheat is not necessarily the hall mark of a good farmer. Grow wheat where wheat pays but remember the canal colonies can produce it far cheaper than we can. Remember also that Delhi and other towns are very near and have very great and very expensive wants and we must grow what sells best in Delhi or elsewhere. It may pay us better to grow charcoal or grass than wheat for the Delhi market and dairy produce and fowls may be far more paying than any crops. We have two roads and two railways running into Delhi and we must organise co-operative marketing so that we can send vegetables, grass, charcoal, poultry, eggs and fruit by rail, cart or lorry to Delhi. We must suit our farming to the market and not go on blindly growing particular crops because our fathers before us grew them, when labour was cheap and there were no roads or railways.

6. Consolidation of holdings is another urgent necessity in this district to enable people to make the best use of their wells and land, to encourage fencing, reduce litigation, and enable more wells to be sunk.

7. The zamindar complains of shortage of manure but burns his cow-dung and lets the white-ants eat his firewood supplies. Timber must be grown for fuel on

all spare land, *banjar*, *shamilat*, *gatwars*, roadsides, fieldsides; suitable grates must be devised and people be taught how to boil milk over wood and other fuel so that cow-dung is burnt for no purpose whatever, and all the cow-dung must be religiously reserved for manure and the land must be considered entitled to absolutely the whole of the cow-dung without any exception whatever. One very good way would be to erect temporary sheds in empty fields and keep the cattle in them all the year round, moving the sheds round from field to field. Propaganda has gone so far in Gurgaon that villages and individuals are already beginning to stop making dung-cakes. If Government offered a little land revenue remission for tree growing and started a vigorous campaign against dung-cakes it could kill this pernicious custom in five years.

The village sweepings are thrown in a heap to be blown away by the wind, washed away by the rain and desiccated by the sun. Double value would be got by pitting and the health of the village would improve enormously. This is being done in practically every village now.

8. An important work in many parts of the district is the fixing of sand-dunes by discovering and propagating suitable vegetation.

Profits.

If we could treble the well crops, from 80,000 to 240,000 acres, we should (without allowing for the increased value of the more expensive crops we hope to

grow) increase our out-turn from Rs. 45,88,000 to Rs. 1,37,64,000 and only use up 160,000 extra acres.

At the same time instead of scratching 880,000 acres of barani land of which 560,000 is harvested and the balance of 320,000 wasted as *khárábá*, we must only farm 480,000, and the money and time and labour we save from the other 400,000 acres must go to the proper farming of the reduced area. Allowing about 100,000 acres as *khárábá* we shall get at least a 50 per cent. increase of out-turn in the remaining 380,000 so that our crops from the reduced but better farmed area will be as much as from the previous larger area and we leave 400,000 acres to spare. 160,000 of this is to be used for trebling the well crops, and the balance of 240,000 acres is free to turn into pasture as explained later.

The gain is enormous—nearly a crore of rupees worth of well crops and a quarter of million acres to spare for pasture, timber, fuel, etc.

This should be our policy and every effort should be directed to changing the system of farming from extensive to intensive on the lines noted above.

VII.—Development of cattle and horses.

The improvement of cattle is one of the best ways of developing the district. To do this we must undertake the provision of Hissar bulls, elimination of bad bulls, steady grading up of cows and development of the dual purpose breed of Hissar cattle where

the cows shall be first class milkers and the males shall be first class bullocks. Government farms in the district to breed bulls and heifers and supervise our own breeding and pasture work are essential.

We must obtain sanction to our Bull Cess, which has been before Government for more than two years so that instead of 100 bulls a year we may buy 350, which has been worked out as the minimum number necessary to provide us with the right number of stud bulls.

We must encourage people to lay down pasture and keep herds of stud-bred cattle and maintain fodder reserves. Encouragement is required in the shape of remission of Land Revenue for this work combined with a system of premia for properly kept cattle and fodder reserves such as ricks and silos.

In this connection it must be remembered that if we keep first class cattle we shall get far more milk and *ghee* and far better cattle to plough with or sell than by the present bad cattle, so that we shall not need so many animals as we have now and this will mean more grass and fodder for the cattle we do keep. Bad cattle eat as much as good cattle but give a far smaller return to their owners.

The District Board, the Agricultural Department and the Co-operative Department must encourage the purchase of heifers from Hissar. Cattle fairs must be and are being developed to improve the conditions of

marketing our spare cattle and to obtain income for our cattle work. Much more veterinary staff and many more hospitals are required for dealing with disease, epidemics, castration and inspection of stock.

Work has progressed so far now that the castration of bad bulls is proceeding regularly with the free consent and assistance of the people and 600 Hissar bulls are located in the district. All that is wanted is the funds for the proper expansion of the work.

We must ask Government for liberal grants for the purposes of cattle improvement.

As a side show the improvement of horses, sheep and poultry should be taken in hand.

VIII.—Development of pasture.

Of first importance to a cattle breeding district is the encouragement of pasture and the accumulation of fodder reserves, by whatever means may be found practicable, to safeguard our stock in years of drought and this must be taken up very earnestly in this district, and people must be encouraged by remission of Land Revenue or by whatever other way is found best to accumulate reserves.

When the afforestation of hills is proposed, the people say where shall our cattle graze? The answer is on the inferior barani land which under the proposed system of intensive cultivation will no longer be used for crops. Besides this we only want to take a portion of

the hills at a time. When that has been fairly successfully treated we will utilise it for grazing and afforest the rest unless meanwhile sufficient pasture has been procured in other ways. In that case we should reserve the hills permanently for timber and grass-cutting and allow no more grazing.

All this spare land must be steadily turned into pasture and forest. It will cost no great sum and will yield an enormous harvest of grass, timber and charcoal, and tree loppings for fodder in years of scarcity. There will be no need to burn cow-dung. Ample firewood will be available and there will be plenty for all needs and also a surplus to sell as timber or charcoal in Delhi.

It must be remembered that our rainfall is sufficient for trees and good grass to grow freely all over the district, and a rainfall insufficient for crops will give an excellent crop of hay, so that we can always rely on having a good harvest on our pasture land.

A great deal could be done, if at the same time that the consolidation of village holdings is done, all the inferior barani land were reconstituted as village *shamilat* and reserved for ever for pasture by a signed agreement to be included in the *Rivaj-i-Am*. In many places there is little or no grazing ground left, as the *shamilat* has been divided or cultivated. Where consolidation is carried out and the modern

methods advocated in this note are brought into use, there will be plenty of land to spare to rededicate as village pasture.

The habit of siloing the spare fodder crops and grass in the monsoon must also be introduced and developed.

If we could, with the help of a system of land revenue remission and premia, introduce co-operative stock-rearing (horses and cattle), with fenced-in co-operative paddocks of properly cultivated pasture along with fodder crops and fodder reserves sufficient for the societies' stock, a great advance would have been made in solving the problem of cattle breeding and a great contribution made to the development of the district.

IX.—Communications.

The improvement of communications is a great necessity. Two railways, of different gauges, run down the two sides of the district and the centre is without railways at all. It will, probably for many years, be impossible to get a line across the district to connect these two railways, but it makes it all the more necessary to develop the roads.

The Sohna-Rewari road is being taken over by Government. We hope for immediate completion. In addition to this the Hassanpur-Punahana-Ferozepur, the Ferozepur-Jhirka-Tijara, the Rewari-Jhajjar, and the Nuh-Jatauli roads require metalling to complete the

most urgent needs of this district in this respect. A complete programme has been drawn up but nothing can be done without funds.

X.—Co-operative credit and other such societies.

I need not say anything about the various kinds of co-operative societies which are of infinite value in every undertaking connected with village life. Work is spreading all over the district and the only possible hitches are the shortage of staff and the shortage of capital in the Central Banks. Government can help with both by increased grants and by taccavi and the latter can also be helped by ourselves. There is nothing that cannot be done co-operatively from village hygiene and public health through finance and marketing to cattle breeding and improved agriculture. Co-operation is the cement in the building of Development which holds everything together and makes it doubly effective.

The Banks must increasingly be used for the issue of taccavi and every Central Bank and Union at tahsil or district headquarters must be allowed to open accounts at the Treasury or Sub-treasury for the payment of all money due to Government and finally pensions must be payable through Co-operative banks.

It is probable that the indebtedness of the worst and most neglected parts of the district can never be relieved in the end, by ordinary means, and some sort of assistance

will have to be rendered by Government in the shape of a lump sum grant of money or a loan without interest or both of them together or else by some sort of scheme combining the principles of insolvency and courts of wards. At the last settlement but one proposals were put up to Government but nothing came of them.

XI.—Public Health and Medical.

The district lost 20 per cent. of its population in the 20 years between 1901 and 1921. It is probable that it is recovering somewhat now, thanks to the most strenuous efforts in fighting the continually recurring epidemics, but even so, Gurgaon district can be extremely unhealthy and many of its immediate neighbours do very little for medical relief and public health, so that we are very much exposed to epidemics and get little information and no help from over a great deal of the length of our border.

We have opened 13 dispensaries in the last six years but many more are wanted and nearly all we have opened are in borrowed buildings and for none have we anything but borrowed quarters, so that a large building programme is wanted.

For public health the sanitation of the village must be improved and female and infant welfare work developed not only in the towns but in the villages. These are partly a question of public effort and subscription and a very good beginning has been made in the

district, but for hospitals, general and female, we hope for the help of Government.

Public Health work however will always be difficult in the villages until the Rural Dispensaries are transferred to the Public Health Department. Then the doctors will be Local Public Health Officers and be responsible for the epidemic work and the sanitation of the areas served by their dispensaries. In this way epidemics will be easily dealt with and the villages kept clean and healthy.

The dispensary will remain, as it is now, a glorified first-aid station and the tahsil hospitals will be developed as hospitals and operating centres for all the more serious cases.

XII.—Propaganda.

The secret of all success in the villages is propaganda and the campaign that has been going on for the last six years has been wonderfully successful.

Things undreamt of before, things supposed to be utterly opposed to every custom and sentiment, have come to pass easily and naturally, all owing to continuous and intensive propaganda.

We now have two special schools to train workers for rural uplift (1) The School of Rural Economy for Teachers and Village Guides; (2) The School of Domestic Economy for Women. These are both explained in their own chapters.

The Village Guides have been appointed by the District Board as an experimental measure and are rapidly making good but this is a work far beyond the resources of a bankrupt District Board and will require special assistance to finance it. Besides this, we have a vigorous campaign of posters, pamphlets, poems, songs and all manner of literature. Thousands of printed papers are issued weekly and distributed at the courts and offices and all over the district through every possible agency official and unofficial. The daily distribution in the district court compound is between two and three hundred. Everyone is encouraged to write and all kinds of stuff is issued from Socratic dialogues to village songs. (*See Appendix IV.*)

The District Gazette, owned by the District Board, is published weekly and gives the fullest support to all the work going on and provides both information and propaganda. One copy at least goes to every village in the district. Then the glee parties and wandering minstrels, who go from village to village, have been pressed into our service to sing our songs and recite our stuff. The Gurgaon Amateur Dramatic Club provides a most popular form of entertainment in which propaganda scenes and uplift dramas are shown.

The Palwal Show is our big annual propaganda effort and it has a district ploughing championship

which has been going for six years now and is unique in the whole of India, a cattle show, and horse show (this is run by the Army Remount Department), besides a big agricultural and cattle-breeding and poultry exhibition. This year a large Health Section was added to illustrate the whole of our uplift campaign. Advantage is taken of the show for all manner of lectures, demonstrations, cinemas, shows, dramatic performances and entertainments aimed at popularising our methods of improving village life. (*See Appendix I.*)

Competitions and demonstrations go on all the year round in the villages. Magic lantern lectures are given every night all over the district, about three thousand slides have been designed locally and made for us, mostly by the Public Health Department. Carts move round the villages loaded with implements, seeds, etc., for demonstration and everything that can be devised with the microscopic funds at our disposal is carried out to stir up the villages to reform their methods of living.

This campaign requires adequate financial support from Government so that it may be carried out without hindrance. At present for want of money and staff everything is very cramped and handicapped and vast opportunities of doing good are being continually lost.

The District Board has two demonstration farms but naturally cannot put as much money into this work as is required. His Honour the Lieutenant-Governor promised

us a farm in January 1919, and it is expected to start this year. Rural education has not yet become the uplifting force in village life that it should be and immediate steps must be taken to bring it into line, so that attendance at school will not only drive the lad on to the land instead of, as at present, off it, but will stimulate him to put things right in his home and village.

Literature must also be provided for the village boys and girls to exercise their newly won gift of reading on, so that they shall not lapse into illiteracy again.

Tahsil shows are already being organised as far as money will permit and we shall have to go down to zail shows if we really mean business, but it all means money and the District Board cannot produce it.

XIII.—Combined efforts.

Every department of Government engaged in village work must work hand in hand with each other, with the District Board, and the District authorities if we are ever going to achieve any really big results. Government has the money and the technical knowledge, the District Board and the local authorities have the local knowledge and experience and are in daily touch with the villagers and can command their good will.

It is no use for any one Department or authority to set out by itself to uplift the villages. All must

work together. It is with this in mind that the great experiment of the Village Guides has been inaugurated.

XIV.—Self help. We can help ourselves on all these points, *i.e.* :—

1. Building Village Bands by co-operation and by taccavi, etc.
2. Proper use of canal water and proper construction and maintenance of canal channels.
3. Increase of well crops by :—
   - (*a*) Persian wheels.
   - (*b*) Other economical water lifts.
   - (*c*) Continuous use of existing wells in both harvests.
   - (*d*) Sinking new wells.
   - (*e*) Better methods of sinking wells.
   - (*f*) Borings in sweet wells.
   - (*g*) Experimenting in tube-wells.
   - (*h*) Redistribution of Land Revenue to encourage well sinking.
   - (*i*) Proper fencing of well land.
   - (*j*) Better method of conveying water from the well to the field.
   - (*k*) Growing more valuable kinds of well crops.

4. Decrease of speculative and badly cultivated barani crops, and better farming of a smaller area.
5. Banking and *kiarebandi* of fields.
6. Killing rats and harmful insects.
7. Iron ploughs, harrows, and other labour-saving devices.
8. Proper rotation of crops.
9. Green manuring.
10. Use of good seed.
11. Farming to suit the market.
12. Consolidation of holdings.
13. Stopping the burning of cattle-dung and encouraging the planting of fuel-trees on spare land.
14. Pitting and covering of village refuse and manure.
15. Fixing of sand-dunes.
16. Improving cattle—
    (*a*) Elimination of bad bulls.
    (*b*) Development of 'dual purpose' breed of Hissar cattle.
    (*c*) Buying Hissar bulls and heifers.
    (*d*) Cattle fairs, competitions and shows of all kinds.
    (*e*) Co-operative cattle-breeding societies.

17. Improvement of horses, sheep and poultry.
18. Formation of fodder reserves.
19. Laying down and fencing pastures.
20. Growing timber and forests on the hills.
21. Putting more capital in the Central Banks and Unions.
22. Mortgage and land-improvement banks and Co-operative Societies of all kinds.
23. Establishment of urban and rural Health Centres.
24. Social uplift and proper attention to public health and sanitation.

XV.—Government aid.

Government can help with money, propaganda staff, seed and advice, and can give enormous encouragement by—

(*a*) Building Bands itself and assisting villages to build them also by co-operation, cheap taccavi, etc.

(*b*) Schemes of remission for (1) Afforestation of hills (already partially in progress), (2) Laying down of pasture, (3) Fodder reserves, (4) Good cattle, (5) Banking of fields.

(*c*) Demonstration Plant for lift irrigation from canal.

(*d*) Ample provision of well-borers and cheap rates for their use.

(*e*) Deep borings to discover sweet water strata in bitter areas.

(*f*) Discovery of better methods of well sinking.

(*g*) Demonstration tube-wells.

(*h*) Cheaper taccavi for well-sinking and other forms of development.

(*i*) Government cattle farms in the district.

(*j*) Cattle breeding grants and concession rates for bulls and heifers and allow us to tax ourselves to raise money to buy bulls.

(*k*) Adequate veterinary staff to deal with disease, epidemics, castration and inspection of stock.

(*l*) Horse-breeding subsidy.

(*m*) Development of communications.

(*n*) Increase of co-operative staff to keep pace with the increasing demand for new Societies.

(*o*) Establishment of mortgage and land improvement Banks.

(*p*) Extension of Public Health work; and reorganisation of rural medical relief to suit rural conditions.

(*q*) Development of modern agriculture by opening Demonstration Farms and taking in hand intensive propaganda

work on a big scale in the district in conjunction with the District Board and assisting with staff and money grants.

(r) Adapting education to suit rural conditions and develop village life on the best lines.

CHAPTER IV.

FEMALE AND INFANT WELFARE AND UPLIFT.

The degradation of womankind is the worst feature of Gurgaon village life. The female sex from earliest childhood is brought up as an inferior class and from being treated for ages as inferior it has become inferior. This is the biggest problem we have to tackle. Women are often treated as of less account than animals and the idea of educating them would appear absurd to a villager.

The women besides doing all the household chores do, except for a few small pardah observing tribes, many of the farm chores as well.

There can be no objection to this and indeed the only redeeming feature of village life is the field work done by women which takes them and their newly born children away from the filth of the village for a large part of the day.

In addition to this however they grind the corn which should be done by cattle, and make dung-cakes which should be done by no one, as besides making the women and their children filthy and wasting valuable time it has utterly ruined the Indian farmer and is the main cause of the poverty of most villagers.

As a result of this unnecessary drudgery being forced on the women the children are utterly neglected and the women cannot make or mend clothes. The children grow up unwashed and filthy, their eyes are ruined, and they are as degraded as their parents. The filthy habits of the villagers make what should be the children's playground a combination of dust-bin and latrine, so that the condition of the children is unbelievably bad.

At childbirth the women are put into the worst and dirtiest room in the house, their dressings are the filthiest rags and their attendant a member of the lowest caste in the village, generally old, often blind and always filthy. The result is much unnecessary disease, suffering and mortality, both among the women and their babies.

Such is a brief and restrained description of things as they are.

The remedy is as follows :—

The Gurgaon Health Association has adopted the following scheme of work and expansion. It may be treated in two parts. The first is the programme of village work and propaganda, the second the provision of facilities for training workers and teachers.

The village work is to be undertaken by Lady Health Visitors, each of whom will be responsible for

visiting a group of two, three or more villages, paying one or more visits to each village in a week as circumstances may require. At first the work will radiate outwards from Gurgaon Sadar and already four villages near Gurgaon are receiving one or two visits each every week. It will be the Health Visitor's duty to enquire for and visit in their homes newly born babies and their mothers and to advise the mothers on the feeding, clothing and washing of their babies and themselves. She will also visit pregnant women and advise them on necessary precautions and preparations and the selection of a good *dai*, etc. This home visiting may be expected to take roughly about two hours. When the scheme is in full working order each village will be expected to provide some house or room as a Health Centre for the village and after the home visiting the Health Visitor will repair there and stay until 5 P. M. in winter or about midday in summer. She will advise such pregnant women as visit her, advise mothers on the care of babies, attend to minor ailments of women and children, etc. She will also give lectures to women on health topics, sanitation, etc., and lecture the village *dais* and train them at some hour of the day. She must be prepared too, to attend labour cases if any *dai* needs her advice.

The pay of these Health Visitors as fixed by Government varies between Rs. 75 and 150 per mensem.

They receive in addition free quarters and travelling expenses, and adequate arrangements have been made for their residence and their travelling.

A Health Visitor is already working in Gurgaon Civil Station and village, a second in the villages round and there are applications from groups of villages in several parts of the district with guarantees of all expenses. In addition to Home visits and work at the Centre, as described above, the headquarter visitor trains the *dais* class (see below) and gives lectures on such subjects as Sanitation, Domestic Hygiene, Child Welfare, etc., both in the School of Domestic Economy and in villages in the district. There are Health Visitors also at Palwal and Rewari.

All Health Visitors will be required some evenings a week to give magic lantern lectures in the surrounding villages on Child Welfare and to explain the advantage of Health Centres and thus induce more villages to join the Association.

Wherever Health Centres are established *dais* classes for the *dais* of the villages round will be started. There they will not only learn midwifery but attend the health centre regularly and learn everything possible about the welfare and upbringing of children so that they will be of very great value to their villages.

At present the village *dai* is almost always a woman of the lowest caste in the village but we are making strenuous efforts to change this and persuade high caste women to undertake this important work. As in everything else we are steadily gaining ground and already several women have come forward to be trained and the only difficulty now is where to get them trained.

The Health Visitors will be appointed by the Health Association but the latter will only send its visitors to such villages as decide to contribute to the support of the Association. Thus as each group of three or more villages joins up a new Health Visitor will be engaged and so the work will spread. If a village wishes to have more frequent visits it will be expected to give larger contributions. A small village will only have one visit a week, a large one may be willing to contribute for two. The number of visits will be regulated by the Executive Committee of the Health Association.

As there is great difficulty in obtaining experienced Health Visitors, particularly from our own people, the Association proposes to offer two stipends a year at Lahore in order to get Health Visitors for future use, if possible from among the women of this district. It is expected that the work will expand at such a rate as to require least two extra visitors each year. As the period of training is 2½ years this allows

normal expansion to begin 2½ years from now, *i.e.* in 1929. Until then we must obtain our workers in the open market.

2. In order to spread the elementary principles of health and hygiene in as many villages as possible and to uplift the people with the greatest possible speed, it is necessary to concentrate on improving the ideas of the women on these subjects rather than of the men. The women will pass the ideas on naturally to their children and will spread them far more than men, as they are personally and vitally interested in them. The system of Health Visitors for groups of villages, as outlined above will eventually provide the means of uplifting these women but progress here is limited both by the length of time necessary to train Health Visitors and the amount of money we can raise for this very expensive work. In order not to waste the time until they are ready and in order to spread enlightenment over the largest area possible it is advisable to begin educating the women on non-technical health subjects such as the necessity of cleanliness of body, clothes and surroundings—and so to prepare the ground for the more advanced teaching of the health visitors. The School of Domestic Economy has been established to train women to accomplish this pioneer and preliminary work. In its own sphere it does the work which the School of Rural Economics does for the men. It takes female teachers and candidates for a six months

course, trains them in cooking, sewing and knitting cutting out and making clothes, mending, laundry, toy making, First Aid, Health Work, Epidemics, Sanitation, Hygiene, Infant Welfare, singing, playing games, co-operation, the use of the Magic Lantern, the art of lecturing, etc., etc. Adequate stipends are paid during the course and the women live in the safety and security of the walled enclosure within which the school is situated.

When they pass out the pupils will go to schools as teachers and will be expected to pass on their new ideas to their students and in the village. As the first course was experimental we could only collect 17 pupils and of them only 6 afterwards consented to teach in boys schools. For the second course, however we have more than double the number of pupils and every one is prepared to go to a boys school after the training. Most of them are relations of teachers and were recruited for the purpose of teaching the girls who are crowding into the boys schools.

Besides the permanent staff of the school assistance will be given by the Civil Surgeon and Female Sub-Assistant Surgeon for First Aid, by the Health Officer and Health Visitor for Sanitation, Health Work, Epidemics, Hygiene, and Infant Welfare, and by the Co-operative staff for Co-operation. The pupils attend the Health Centre regularly to learn the care of children, etc., etc.

3. As a general measure of uplift we are urging parents to send their daughters to school and so far over 1,500 have joined their brothers in the village boys' primary schools. Once a girl has learned to read and write with her brothers several things will happen. The inferiority complex will be broken, she will never spoil her hands, waste her time and dirty herself by making *upla*, and she will teach her children all she learnt herself and she will cease to be a slave. These girls will be our strongest allies and agents.

CHAPTER V.

THE SCHOOL OF DOMESTIC ECONOMY

A PAPER WRITTEN BY MRS. BRAYNE FOR AN EDUCATIONAL CONFERENCE AT GURGAON IN MAY 1927.

In the pamphlet called the "Gurgaon District Female and Infant Welfare and Uplift" you may have seen some account of the origin of the School of Domestic Economy. My husband and I have for many years been visiting the villages and seeing the people in their homes and I have in addition inspected many thousands of babies. Nothing has impressed us more than the appalling squalor and degradation of Gurgaon domestic life. The women are little better than animals, their life is nothing but drudgery, drudgery in many cases unnecessary, and in many cases degrading. The amount of unnecessary suffering that is endured by the women in our villages would break the hearts of the men. They have to watch child after child ail and die, and they have neither the time nor the knowledge to help them. Their children are utterly neglected. In fact they are not brought up at all. They drag themselves up on the village muck heaps. The girls never go to school and are considered unfit for the school and the idea of educating them would have in this district, a year or two ago, been regarded as stupid and ridiculous. Some of the boys go to school but they learn neither to respect their

sisters nor their mothers and they learn nothing to make them attempt to improve their homes.

As a matter of fact neither among human beings nor animals is the male regarded as responsible for the home. It is the female who makes and keeps the home but for some reason known only to the people of the Gurgaon district or to educational experts it has hitherto been considered unnecessary to train, educate or discipline the female of the human species.

I can only imagine that the excuse for this astounding state of affairs has hitherto been that the customs of the country and the state of civilisation forbade the education of girls. Had those who said this studied the people in their homes and not in office files they would never have made this excuse.

The people are thirsting for the uplift of their womenfolk and only required a little awakening to take steps to satisfy their thirst—clear proof of this can be seen in our own schools where over a thousand girls have come crowding into the boys' schools in eighteen months although they know that for some years to come we shall have great difficulty in teaching them anything except what the boys are taught. The two biggest girls classes are in Musulman Rajput villages whose inhabitants would have died rather than send their girls to a boys' school had it really been contrary to their religion or caste.

To remedy the appalling error of our present system and to begin the work of training the women to fit them for their future life as wives and mothers the School of Domestic Economy has been evolved. Its main function is to train teachers for the boys' schools but it also caters for the few girls' schools we have.

The Domestic School is really a finishing school to teach some of the things that a girl should know to make her home, husband and children comfortable. At present the education of girls is so deficient that it teaches them few of the things that are useful in the home, such as cooking, washing, ironing, sewing, knitting, the care of children, first-aid, etc. How is the mother to know how to discipline her family if she has not learnt it herself and been taught how to teach it? This generation will never be as good as the next when the baby, from the day it is born, has been trained, first of all to get three or four-hourly feeds, then, as he or she toddles around, to come in and eat clean food at the time appointed by the mother, and to be washed before each meal, and bathed at the right time every day. If the child gets sore eyes its mother will at once know the best remedy; if it gets some illness she will know at once whether it is a serious one or not and take it to the doctor, if necessary. As the girl gets older she will go to school with her brother and learn more discipline, to sit still, to do lessons and to take proper exercise, to

make her grow straight and strong. Then she in her turn will be taught many useful things for the home. A clean, orderly disciplined home is a happy home. What man or woman can be happy when the children are ailing, dirty, fretful and disobedient? What home can be happy when the children are quarrelsome and come in and demand food at all times of the day, and how can children thrive when their stomachs are filled before the last meal has been digested? They get indigestion; they don't know what is wrong and cry, and their ignorant mothers give them more food and that only makes matters worse. How can the home be happy when the man comes home at night tired after a long day's work and finds his wife also tired and cross, as the children have been fretful and ill and she not able to do the cooking and washing, etc., because they would cry for her and are crying still and dirty and the house is full of flies, dirt and very uncomfortable; the disobedient and undisciplined children are refusing to go to bed when they are told to, and to stop talking or shouting when they are told, and are doing everything that they are forbidden to and turning the home into a bear-garden. How much happier the home would be if the mother knew how to keep it clean and the children happy and healthy and orderly. The man would come home tired to find a nicely cooked meal waiting for him, the children playing happily among the flowers they had helped to grow,

the wife cheerful and contented, everything fresh and clean and both will then take pride in the comfort of the home and their fine strong children that are growing up obedient and intelligent and useful both in the home and the village.

The man must also learn to improve his crops and his village so that instead of being in debt he is putting by in the bank for the education, marriages or even the sickness of his children. How many lives might be saved if the sick children were brought into hospital before they were too ill—too ill to live—and if the father had cash in the bank he could afford to pay something to the Hospitals, Health Visitors or any other useful association or institution. The children could go out in their play time and learn farming from their father and collect firewood. The girls would make rag-toys and dresses for their dolls and the boys would make wooden ones too. The father would have to lend his bullocks occasionally for grinding the corn but the mother would make, and take pride in making, all the clothes and perhaps they could save up for a sewing machine, if her parents had not given her one instead of spending so much on jewellery at her marriage. One of my own best wedding presents was a sewing machine, which still clothes me and my children.

Simple remedies she would always have in the house and as she had passed in First-Aid she would

know how to bind up cuts and scratches so that they quickly healed. Quinine would be bought and given regularly so that with the help of mosquito nets and no dirty water lying near the house, none of them would get malaria. These are a few of the things that I am trying to have taught in the Domestic School and I want all the men to help their wives and daughters to get as much education as they can. Then they will gradually learn to have happy and healthy homes.

To show the present state of affairs in the matter of female education and how necessary this school is, I may say that a senior educational expert told us that we taught little or nothing that concerned the female side of the official education curriculum. If this is correct it just shows what a lot has to be done to bring education into line with the real life and needs of the country and it explains the terrible failure of our efforts hitherto.

The hope of rural India is the girls. Give them a fair chance and you will turn the village into a paradise.

CHAPTER VI.

THE PRESENT POSITION IN FEMALE UPLIFT WORK.

1. *School of Domestic Economy* is training women to teach the girls in the boys' schools.

Subjects taught:—

sewing,
knitting,
cutting out and making of clothes,
washing and ironing,
cooking,
hygiene,
sanitation,
epidemiology,
first-aid,
infant welfare,
co-operation etc., etc.

One class of 17 has just finished the prescribed course, and five of them have already been posted to boys' schools. In addition to these two other mistresses are working already in mixed schools.

The new class was started on June 15th—28 students were enrolled and all of them are willing to work afterwards in boys' schools. More are still coming in.

Owing to the impossibility of finding literate women to train, illiterate women are also being taken and the present class is composed of about one-third literates and two-thirds illiterates. The illiterates will have to stay

longer so as to learn reading, writing, etc., as well as the proper school course.

The first course was experimental and women could with difficulty be got together and therefore, no conditions could be imposed.

The demand is so great this time, incidentally proving the value and popularity of the training imparted, that we can select mainly those willing to teach afterwards in boys' schools.

The object of this school is to train teachers to teach everything that a village woman should know.

2. *District Health Association*, with affiliated branches at Palwal and Rewari employing 3 Health Visitors, and 3 Health Visitors at Gurgaon.

Dais classes at Palwal, Rewari and Gurgaon. The village *dais* from villages round headquarters are also taught. Arrangements are being made to train high caste women as village *dais* and replace the dirty untouchables for this important and honourable work.

Health Centres at Headquarters and in many villages round.

Baby Shows are held all over the district as opportunity offers and Mrs. Brayne conducts *Infant Welfare* and *Health Exhibition tours* when possible.

3. *Education*—At present one thousand five hundred and thirty-four girls are studying at 150 boys' schools. 7 female teachers (5 Domestic School trained) are

working in these schools. Six *darzis* have been employed to teach sewing, etc., until Domestic School trained women are available. More *darzis* will be employed as they can be arranged.

Seven hundred and eighty-four girls at 23 girls' schools (5 Domestic School trained teachers). Of these schools 9 are in towns and 14 are run by District Board in big villages.

Adult female evening classes are being organised by those female teachers who are posted at boys' schools.

4. *Women's Institute at District Headquarters.*—This manages the ladies' garden and organises games, lectures and magic lantern shows for the women; is teaching English and arranging to teach Lawn Tennis. First-aid class has also begun. It is also organising children's games on three afternoons a week in the District Board gardens for the children of officials, pleaders, etc., visiting the gardens.

There is also a mixed tennis club for the gentry and their wives, organised by Mrs. Brayne.

5. *Medical.*—Female medical mission hospitals at Palwal and Rewari and District Board Female dispensary at District Headquarters.

6. *Co-operation.*—Efforts are being made to start thrift societies among women.

7. *General.*—The women are giving up the grinding of flour and clamouring for bullock-driven flourmills, not

out of idleness but to enable them to attend to their children and other house work.

The making of dung-cakes is also rapidly being abandoned.

A very intensive propaganda is going on all over the district for the uplift of women, who are in this district in an indescribable state of squalor, ignorance and degradation.

The campaign is conducted by Magic Lantern lectures, songs, dramas, pamphlets, posters and in all the numerous ways devised and developed by the Gurgaon Rural Community Council.

There is a very great demand indeed for female uplift work of all kinds, and the work could be infinitely extended if there was any staff and funds to do it.

The work is at present largely done by ladies such as Mrs. Brayne and Mrs. Bassett with plenty of other duties to perform and by male officials who really have not the time to spare and who are under great handicaps interfering in the detail of this sort of business.

It is essentially a work for ladies and the organisation should be in the hands of specially appointed ladies. Not that the ladies now working are tired of it—far from it—they will gladly continue to do their share—but the work could and should expand enormously, but without special staff and funds it must stay where it is, as everyone is already overworking themselves to help, and can

do no more. We have to let go any amount of opportunities simply for absence of time to exploit them and much of the working is suffering seriously from lack of attention.

A lady is required who can co-ordinate and supervise the whole of the work whether it is educational, co-operative, social, public health or whatever special department is concerned.

The appointment will be experimental but the work is far from being so. The work has been started and is succeeding beyond our wildest dreams. It shows that the time is ripe for bringing the womenfolk of this district up to the level of their sisters in more enlightened communities. The women are ready and anxious to be lifted from their present position of degradation and slavery, and the men are by no means unwilling and in many cases anxious to see them up-lifted. There is no doubt whatever therefore that Gurgaon will be able to show a brilliant success and that the movement will spread in all directions from Gurgaon.

CHAPTER VII.

ORGANISATION.

The experience of several years has shown that the following are the best methods of propaganda :—

(1) Singing parties—*chaupais*—an existing village institution enlisted and developed to help us. They sing their own as well as our songs.

(2) Magic lanterns showing locally designed slides. We have sets of locally designed slides on every subject of village interest and the complete set is about 200 and takes many hours to explain. They are divided into many lectures and we have already more than 3,000 slides in use in the villages. New slides are always being designed and the series will never be complete.

(3) Printed pamphlets, posters, pictures, songs, poems, leaflets, dialogues, etc., etc. (*See Appendix IV.*)

(4) The District Gazette published weekly containing information and articles on all subjects of local interest.

(5) Competitions, demonstrations, exhibitions and shows.

(6) Uplift drama whereby the evils of village life are exposed, sometimes by "sob-stuff" but usually by "broad farce."

These are however all dry bones without the personal touch, and the Deputy Commissioner and his assistants have to work early and late to keep the campaign going,

touring from village to village, seeing that instructions are carried out, giving magic lantern lectures, organising and attending shows, exhibitions, competitions, demonstrations and meetings, making speeches, seeing to the making and issuing of slides, writing and supervising the writing of propaganda literature, encouraging, pushing, advising, etc., etc.

The agency at present is extremely weak. Each tahsil had a Naib-Tahsildar for plague work but they have now been removed. While they were on duty things were more easy but it is difficult to see how the existing revenue staff can cope adequately with the extra work particularly as it is not yet officially recognised as a legitimate part of the duties of a Revenue official.

There are in addition the first batch of Rural School trained teachers numbering 28 and eleven Village Guides. (*See Chapter II.*)

The next batch of 80 will soon be out but it is difficult to see where the money will come from either to pay those of them who are selected as Village Guides, or to go on training these most necessary aids to our campaign.

The organisation to be aimed is somewhat as follows:—

(*a*) an adequate headquarter staff to carry out the enormous amount of work to be done there.

We, so far, have an Organising Secretary on Rs. 250 per mensem and he requires an adequate office establishment, but how to pay for all this is the problem.

(*b*) Rural School trained teachers in every School.

(*c*) Village Guides in every group of villages—65 in all for the district. As soon as these are complete they must be duplicated as there is such a vast amount of work to be done that at least 150 are required for the whole district, if we really want to cope with the work properly.

(*d*) One man per tehsil directing the Guides and Scouts of the tehsil.

(*e*) One Director for the district constantly on tour to keep everything and everyone up to the mark, both for Boy Scout work and for Village Guides.

(*f*) Six extra Naib-Tehsildars—one for each of the six tehsils.

(*g*) Domestic School trained female teachers in all the Boys' and Girls' Schools and as many as possible more doing propaganda work from village to village.

(*h*) One Lady Superintendent for the female side of the work with adequate office and touring organisation.

(*d*) and (*f*) might be combined when Naib-Tehsildars can be selected from Rural School trained men, but at present these are not eligible.

My idea is that Scouting and Uplift can and should be combined and the supervising staff and the Village Guides should all be highly trained Scouts. In this way the unity of the whole scheme will be maintained. We shall have the youth of the district on our side and we shall give scouting a real definite task to perform.

Enquiries are now being made into the possibility of using wireless for our work but although it sounds most promising it is too early to say if we shall be able to establish "broadcasting in" this district for rural development work.

The main difficulty about all our work is, of course, financial. With funds we could get everything we wanted but at present the whole work stands in immediate danger of being closed down for want of money. Appendix III gives some idea of what we have actually succeeded in accomplishing.

CHAPTER VIII.

A DREAM.

I was riding through the Rewari Tehsil on a warm afternoon in the early spring, and, coming to a shady tree, I sat down to rest myself for a bit and listen to the lovely swish of the breeze through the branches of the tamarind trees. I must have slept for a few minutes, but was brought to my senses by a party of men, obviously zamindars, but well-dressed, well-fed, cheerful and prosperous. Their clothes were of village made cloth but obviously made with skill and taste and scrupulously clean. One of them seemed to be a lambardar, and to my surprise, he gave me a boy scout salute, and presented a gold *mohur* as a *nazar*. I smiled at the salute which he noticed, and said :

"We are all boy scouts now-a-days, you know; we find it such a splendid training, making us fit and healthy, always ready to help, and jolly keen on games."

"What games ? " I asked.

" Our national village games, of course ; what else do you think ? " he replied.

" When do you play ? " I said.

" Why, on the weekly holiday, of course."

I stared at him with the surprise.

"Babuji, you must have come from the towns ; you don't seem to know much about us," he continued.

"I am afraid, I don't; tell me all about it." I said, rubbing my eyes and feeling rather bewildered.

"Well," said he, "it is an old story now. Many years ago we got a Weekly Holiday Act passed, and on that day no man may open his shop or work his cattle or his well. At first the old grey beards resented this very much, but we realised long ago that, working six days a week, we can do much more work than we could do in a seven day week. Our cattle are fresher too and live longer, we ourselves are fresher—mind and body—and a man's hair is not white at 40, as it used to be. We have a good wash on Saturday, and on Sunday morning, after tidying up the village we put on our best clothes or play our good old games for the rest of the day—our young men play them, or have a ploughing match, and in the evening we sometimes have a lecture or a magic lantern."

"Wonderful," I said; "what a jolly life you seem to lead; I should like to see your village."

"Come along," they said, and we all walked towards the village along a beautiful straight road shaded with tamarind trees. In the distance, showing above the trees, the top of a large white building gleamed from the village.

"I suppose that is the Sahukar's house," I said, "What is that?" The young lambardar asked. But the oldest man in the party interrupted. "Oh, yes,

I know, I heard from my father. It seems in the old days they had a queer system by which one man lent money to all the farmers at an enormous rate of interest. He lived in a big house and grew fat and wealthy, and the farmers were nothing more than his slaves. All that disappeared long ago. That big white building is the village hall built with the profits of our village bank. The school and the library are there, and we hold our meetings there."

As we walked along to the village, I noticed the fields were very well fenced and very large. I asked how they managed that.

"That was quite simple," they said," in my grandfather's time they consolidated their holdings, and it is done now at every settlement, as a matter of course, to eliminate fragmentation caused by inheritance, etc."

The crops were magnificent, and they noticed my surprise at the lovely wheat and barley and all manner of market produce that was growing.

"We all buy our seed through the bank," they said, "from the Agricultural Department, and with the seed come any particular instructions the department has for cultivating it."

At that moment I heard the noise of an aeroplane, and I looked up and strained my eyes in every direction as an aeroplane in the Rewari Tehsil was a new thing

for me. The villagers did not seem in the least interested. The lambardar said to a small boy—

"Run and fetch the bag, *chhokra*."

Away he ran. He came back in a few minutes with a bag made of ordinary village cloth, but of a very bright colour. The lambardar opened it and pulled out a lot of leaflets.

"What is all that?" I asked.

"Oh, that is only the Weekly Bulletin," and he proceeded to run through the leaflets, and then sent the boy to pin them up in the village hall.

"What is in the leaflets?" I asked.

"Nothing much this week." He said. "They tell us we must look for a new kind of worm in the carrots, and send them specimens if we can find it; they say the field-rat poisoner will be here on Friday, and anyone complaining of rats must be ready to help with the cyanogas pump; they also advise us to try a new kind of harrow which has just been invented, and they give the name of the shop in Rewari (and the price) where it can be had. Oh, here's a good bit of news;" he continued, as he glanced at the last leaflet. "We are thanked by the Health Department for being the quickest village in the district to get our plague inoculation done. Well, we did try hard. Our boy scouts lined up every living person—man, woman and child—

and the whole 500 of us were inoculated in an hour and a half. Pretty good, eh!"

By this time we had reached the village, and I at once detected something radically different from my idea of a village. There was no smell, no filth, no dust, no rubbish, no dung cakes, no manure-heaps.

I said, "What have you done with the dear old village smells, and the dung-cakes and everything?"

But no one seemed to understand me, and I had to explain. Then they told me that everyone keeps his cattle on his farm now-a-days, where he has his manure pit, and a large number of the farmers live on their farms.

"We don't huddle together in crowded villages like our ancestors used to. The village streets have long since been paved out of the profits of our banks, latrines were built and water-taps were put up to be fed from the tank at the top of the village. The tank is filled by the little engine which you can see working over there. The engine that pumps the water can also be hitched to a flour-mill, and there are no hand-mills anywhere in the village.

"As for the dung-cakes, we long ago recognised that the land was entitled to the manure of the cattle, so we had to design grates which would burn wood and charcoal for cooking our food, and we grow a lot of timber in the village now for firewood."

The houses were all of masonry and had sufficient light and ventilation, although they were cunningly built to avoid the great heat of summer.

The village school was a jolly place. How clean, and cheerful and intelligent were the children, and how keen on their lessons and games. The lessons seemed always to be drawing their attention to the fields, and crops and things that were very useful to these farmers' sons, instead of telling them that London was on the Thames and Jupiter has five moons. The shelves were covered with all sorts of models of insects that helped or harmed the crops, and there were samples of the various kinds of wheat and other crops.

As we left the school, the master told the boys to be sure to tell their parents that that day was the day of the week when the doctor came to the hall, and he would be there from two to four in the afternoon. Bad cases, they told me, had to be moved to the zail central in-patients' ward three miles away; but they were a healthy village and did not often have to take people there. I saw no swollen spleens; and they said malaria hadn't a chance as the boy scouts dealt with all the breeding-place of mosquitoes so capably that they very rarely had a case of fever, and as fever and dirt were the foundation of nearly every disease, they were singularly healthy now-a-days, and certainly the children I

saw were very bonny, with cleaner eyes than I had ever seen in a village.

There was a public garden quite near the village where little girls and boys were romping and playing and making a glorious noise. Women and elderly men were sitting about watching, the women knitting or sewing and the men reading or smoking.

I then noticed that dotted about among the fields were substantially built houses and farm-yards. We went over to one, and found it was as comfortably built a farm as you could see anywhere in the world. In a round shed two bullocks were working a most beautifully designed little mill. At the moment it was cutting chaff, but we saw that it could be harnessed to a Persian Wheel, or a flour mill, or a thrashing machine or a winnower, by simply turning a lever.

The cattle were magnificent, and they were all branded and in lovely condition. The lambardar told me that nothing but pedigree cattle were allowed to graze on the village *shamilat* pasture, and I found that the village *shamilat* pasture they referred to was a carefully-fenced area of the best grass, which was evidently looked after as thoroughly as crops. There were several hay-stacks, which were evidently the produce of last monsoon. The area was divided most carefully by small *dolas*, or banks, according to the various levels of the land, so that the rain water could not run away and collect in the lower

portions of the pasture, but had to soak into the ground where it fell. There was a magnificent herd of Hissar cattle grazing at the time but no buffaloes; and one of the elderly men explained that the buffaloes had been extinct for about 50 years. "Our fathers," he said "found that, by careful selection and breeding, they could get just as much milk from the Hissar cow as from the buffalo and the off-spring of the Hissar cow was much more useful and much more valuable. They ceased to breed buffaloes, and the animal is now extinct."

"Don't you have a lot of litigation?" I asked, "now that you are so prosperous?"

"We did at one time," he said, "but we persuaded the Council to pass a new Oaths Act, compelling everyone to swear, either upon his son's head or upon the sacred book of his religion. This reduced false evidence to such an extent that three-fourths of our litigation stopped, and we don't have much to do with the law courts now-a-days."

We had a look at the library in the village hall, and we found not only that everything was written in Roman characters, but also found a complete set of the sacred books of the religions of the people in the village, written in the simplest Urdu, also in Roman characters.

My hosts enjoyed my surprise at this, and seemed to be very proud of what I had discovered.

" The change to Romam characters was a terrible struggle," they said, " and it has not been finished long. What with aeroplanes, and wireless and so on scattering information throughout the world, we found that we were so cut off from the world and the world was so cut off from us, as long as we used a different and difficult script for our books and papers, that after many struggles, and much opposition and many regrets and heartburnings, we decided to abandon our various scripts and use the Roman, which was more or less universal elsewhere by the time we adopted it. It has opened to us the whole of the literature of the world, and has opened the whole of our literature to the world besides enabling us to communicate with all parts of the world. We now read their newspapers, and learn what they have to tell us.

" At the same time, we found that our young men were abandoning the religions of their fathers, as they said they could not understand the books in which they were written, and their religious teachers and advisers did not seem to understand them either. So we had a great struggle, much like the struggle in Europe when the Bible was translated, and we translated all our sacred books into the common language of the people. The result is that we find that the people take much more interest in their religion. Many customs and ceremonies have been abandoned, but there is much more real religion about among the people than there was in the old days.

What made me gasp with surprise at the Hall was seeing women studying the notices and reading the books in the library in the most unconcerned manner possible. They made no attempt to shrink away or hide their faces when we came in and they were evidently interested in what they were reading. Some were knitting at the same time. There was a small class of little girls learning needle work under the tuition of what looked like an elder sister. None of the children—neither girls or boys—had any sort of silver ornaments on and the grown-up women only had at most one simple ring or bracelet each.

"Hazur, Hazur, it is getting very late. Haven't we to go to our camp?"

I awoke with a start, got up and rubbed my eyes.

"What has happened?" I asked. "These fields are hardly a bigha each in size, half that field is eaten by rats; what is that charsa working there? The ears of corn are hardly two inches long, and, my goodness, what rotten cattle."

"Well," said the white-haired lambardar who was standing by my side, "I am 40 years old, and these things have always been as I see them now. What complaint has your honour got to make?"

"None," I said, "but I think I must have seen a vision of what your village may be like in the days of

your great-grand-children," and I went on hammering into the old lambardar the necessity for banks, Persian wheels, Hissar bulls, improved seed, iron ploughs, pitting of manure and the many things which will one day turn Gurgaon into a paradise.

CHAPTER IX.

PAPER READ AT LAHORE EDUCATIONAL CONFERENCE, DECEMBER 1926.

I want to say a little to-day about the result of six years' continuous and intensive study of village life in one of the most ignorant, backward and poverty stricken districts in the Punjab, and the methods being employed to deal with the evils discovered during the course of this study.

I will start with a brief description of the place and the people and the conditions in which they live.

As for the observer—he is by early environment and up-bringing in complete sympathy with the villager. He was brought up in a small village eight miles from a town, seven miles from a Railway Station and five miles from a telegraph office. We used the village carrier for our shopping. We got our water from a pump in the backyard and there is no domestic fatigue indoors or out-of-doors that I have not done continuously, not for fun but to keep the home fires burning. So I ought to know where the shoe pinches in village life.

As for the country with which we deal, it is extremely varied. The sand and climate of Rewari resemble Rajputana and there the persistent Ahir makes a living where most tribes would starve. We have hills, bare stony hills denuded of forest which shout aloud for

afforestation and are now only a menace to the people living below them, there is the marsh area of Nuh rapidly becoming depopulated by disease and neglect, the small canal area of Palwal in the south-east with its stolid Jats and their filthy villages, and the Jumna Kadir also rapidly becoming depopulated. The north and east of the district are inhabited by mixed tribes of Rajputs, Gujars, Jats and Brahmans. Except for 30,000 —40,000 acres near Palwal, we rely on an extremely uncertain rainfall and on wells for our living. The south of the district is all Meos—our biggest tribe—a very large tribe fairly recently converted to Islam, whose origin is unknown, intensely backward and degraded, very tribal, but full of intelligence and groping for the light probably more keenly than any tribe in the district, but cursed by their habits of idleness and quarrelsomeness and inability to stick to anything for long.

The ordinary Gurgaon villager is the child of parents married when they were immature, he was helped into the world by a woman of the lowest cast in the village, generally old, sometimes blind and always dirty. His early youth was spent playing in the dust on the village muck heap and in what might perhaps best be described as the latrine-cum-rubbish-heap area. His eyes and nose were often running and flies settled in dozens on them and on his mouth. He was rarely if ever washed and never taught clean habits.

He was much neglected by his mother as she was busy grinding corn and making dung-cakes for a large part of every day. If he was lucky he survived but his chances of complete escape from the accidents of early life in a Gurgaon village were not too great. One or both of his eyes were as likely as not damaged. He probably got one vaccination but no more and was no stranger to small-pox. Many of his brothers and sisters and playmates died in infancy and childhood but it did not seem to bother either him or his parents much and if it was a girl no one cared at all. During the years he should have been at school he idled about with other lads tending cattle and God knows what mischief he did not learn there. In years of scarcity he did not get enough to fill his belly and what he did get was crudely cooked.

He attended an occasional fair with his parents and about the time he ought to be wondering whether he stood a chance of getting into his village eleven he was married with a display of wealth which crippled the family for ten years, and started the cycle again. His married life will be full of disappointments. Many of his children will die at birth or soon after, and his wife will frequently miscarry, and will be continually trying to nurse ailing children in complete ignorance both of their ailments and the proper remedies for them.

His father taught him what little he ever knew of agriculture but could give satisfactory answers to very few of his questions and the blanks were filled in with

copious references to a Providence which must have seemed to the lad peculiarly designed to prevent his deserving father getting the crops he earned. His father forgot to tell him that he did very little ploughing and what little he did do was with a pre-historic bit of twisted wood, that he put down next to no manure, sowed indifferent seed, had no rotation of crops and watered his fields in the most expensive way known to man.

Tragedy was never far from his life. There was little laughter or joy, little real companionship and many tears in his childhood, his home life was too hard to be really happy, and he never really played like a healthy child; in fact he had no real childhood at all. His mother got no respect from either him or his father and she seemed to be a sort of God-given domestic drudge. I must not say his family was never happy Spring and the cutting of the rabi crops was a very jolly period unless plague turned the village into a charnel-house, and the beginning of the monsoon was delightful but the latter part with its flies and mosquitoes and continuous malaria, and then the winter coming before he had recovered from the malaria, and had entirely insufficient clothing if indeed he had any at all, were hard times indeed.

The degradation the filth and the squalor in which our villagers live must be seen to be realised. Imagination cannot conceive it at all, and I would

not believe it if I had not seen it and smelt it for years and mark you, every village I visit, I look for trouble. My wife has inspected thousands of babies and small children and she tells me the same tale. Wasting babies, crippled babies, discarded babies, babies being deliberately starved by wicked reversioners and all manner of unbelievable cruelty, misery, suffering and ugliness. All easily preventible, the result of slovenliness and ignorance. No wonder the school-boy migrates to the town when he has received a sufficient smattering of education to open his eyes to the conditions in which he is living.

Let me note in passing that I do not claim that my remarks will apply literally all over the Punjab, but I do claim that for Gurgaon district and probably 100 miles or more all round Delhi I have given an absolutely accurate picture of present conditions. For other parts those o you with intimate knowledge of village life will know where I have over or understated the case. For Hindustan proper I have overstated nothing.

The present position is as follows :—A pre-historic system of agriculture, villages squalid and filthy beyond belief, people ignorant and degraded with a set of customs which are utterly opposed to any progress—moral, social, physical or material, and a system of education which touches none of these things and only makes the educated desire to escape elsewhere.

The villager refuses even to contemplate uplift. If you tell him to wash his children, or release his wife from drudgery and degradation to tidy up things and grow flowers, or to play games, he goes back at once to the two first principles of the struggle for existence, food and the continuance of the race. He has no time or energy for anything but winning bread and the continuance of the species. So great is the obsession that even if his sons get a smattering of education they continue in the same groove, and are apparently none the better for the schooling they had. The reason is obvious. His methods of agriculture and of living are so wasteful and uneconomic and primitive that, work he ever so hard, he is never far from the margin of safety, and he is so ravaged by disease that unless he marries in childhood and produces a long series of children he will soon be extinct.

The first thing, therefore, to do is to show the villager how to ease the struggle for existence. Fortunately this is very easy and simple and does not require anything heroic or the discovery of any new principles. A few quite simple improvements in agriculture will double his crops, and a few simple reforms in his village life will halve his disease. These have been fully explained in chapters I, II and III.

The problem seems to me to be to devise a system of education which will stimulate the educated not to flee

from, but to uplift village life, to strive for self-improvement instead of merely running away to the towns.

There are many departments at work some in a small way and some in a bigger way. It seems to me that the Education Department should absorb the results of the labours of all other departments and while utilising them as the new material of its village curriculum, infuse into it all its own spirit, the spirit of Scouting, of unselfishness and of service, of play for play's sake and of uplift for uplift's sake, of culture and all those influences we associate with true education.

There is no spirit of service in our young educated men. Everyone is for himself, they tell you frankly they are "passing their time." How often do all our plans go astray because our worker is working solely for himself. How common is the complaint that instead of willing service fees are being extracted.

My wife and I visit the villagers together and separately and we are always hearing the same story that the shepherd is a wolf in disguise.

Perhaps we find that the people refuse to take their children to hospital—why? Because the last person to go—may be years ago but memories of unkindness are long—had to pay five rupees before the doctor would leave his chair and relieve the sufferings of his child. Please do not think that I am aiming a shaft

specially at one profession. I only give this as an instance taken at random. My accusation is general and of course there are many notable exceptions in all departments. If our public servants were imbued with a spirit of service the things my wife and I see in the villages would be utterly impossible. The villages contain school-masters, patwaris, and boy-scouts, and they are visited by many officials of many departments. Could the appalling state of things continue long if our public servants had any real idea of public service? My wife and I saw a woman with twin boys deliberately starving one to save the other as she had only milk for one and did not know how to feed the other. There was a dispensary within three miles where she could have learnt all about bottle feeding. Dozens of people must have seen the baby. No one had the public spirit to enquire and help.

You have no idea how the Gurgaon villager detests the itinerant departmental worker but it was only after years of work in the district that the villager allowed me to see how and why he was so prejudiced against the people Government sent for his apparent betterment. I always thought, and so does Government, that when an itinerating official has been appointed a spreading circle of uplift has been begun. Ask the villagers. They will tell you if they think they can trust you. A circle of paper uplift for the purposes

of statistics has undoubtedly been started but unless the official is of the right kind, in thorough and natural sympathy with the villagers and anxious to help them, he will do more harm than good. Every official has a great barrier to break down before he can start helping the villagers and many never break it down at all, some never try to break it down.

The result is that in our uplift work we have a great obstacle to contend with, the suspicion of the people that anything official must be selfish and cannot possibly be solely for their good. They are so used to the petty official with, so to speak, a sting in his tail, who sells his favours or is only there for his own good that they will not believe us when we preach the gospel of uplift.

This spirit of selfishness is partially fostered by the lack of discipline in the whole of our school and college life in the Punjab. Without discipline you cannot teach self-control and without self-control you cannot have the spirit of self-denial and of public service.

If the Education Department will instil into those who go through its institutions the spirit of service, by 'scouting,' by the example of the teacher, by any means it can, the uplift of the province will come about naturally and without any further effort.

I once wrote a pamphlet suggesting the starting of a public school on English lines for the education of the children of the well-to-do in the Punjab and I believe such a school would go a long way towards producing the type we want for our uplift work. The Punjab is full of the very best material but I think we spoil it in the making.

Another great obstacle in our way is the low rate of wages for all literate labour which encourages and indeed makes necessary all forms of undesirable selfishness. The Education Department should set its face against low wages. A spirit of service may survive a period of wages pitched below the economic minimum but it will not be born in such a period, and if we want willing labour we must be ready to pay for it. This is not an extravagance, it is the simplest and most obvious form of economy, but it is one of the hardest to learn.

I say with confidence that our main need is a spirit of service, from what has happened elsewhere. What has uplifted rural England ? The lamp of culture was kept alight, the example set to others and the work started by the selfless work of the country parson and the squire and their wives and daughters. One or two families in each village were the leaven that leavened the whole lump.

Now who is going to take their place in the rural Punjab ? There can be only one answer, the village

schoolmaster, the village guide—(see Chapter II), and in time their wives. That is the ideal to my mind for the education department to put before it; so to train the rural workers that they will do what has been done and is being done in England from the country parson and his wife. I again speak by experience as my father was all his life a country parson.

The village schoolmaster, with his school library, his night school and his scouts and the village guide with his little room in every village—part library, part club, part exhibition, known to and the welcome friend and adviser of every family in his circle must be centres of uplift and culture and they must be so trained that they can solve all the simple problems of the villager, whether they are agricultural, public health, social or moral. What he cannot do himself the teacher must refer to the expert and unless the expert is also imbued with the spirit of service, the chain will be broken and the work set back.

To show how essential the spirit of service is to the success of any scheme of uplift, in addition to the knowledge that will give the worker confidence, and to show the uselessness of mere knowledge, you have only to look at the ex-soldier and ex-officer in the Gurgaon district. He came home in thousands after the war well grounded in hygiene and knowing full well how to

protect himself and his family from the more common epidemics, but he shed his knowledge with his uniform and dropped straight back into village life and is now no whit better than his neighbour. His wife turned his mosquito nets into shirts and that was the end of it.

At present our education in the villages is a square peg in a round hole. We are doing good but, as it were, by accident, and we are doing a certain amount of harm, by producing a lot of waste products which cannot fit into the life of the village. Our material is excellent but our rural education instead of turning the village boys into better and more intelligent followers of their fathers' professions, produces in them a contempt for their fathers' professions, a contempt for their fathers and a hatred of their homes, and a burning ambition to wield a pen in an office for the rest of their lives and become indifferent *babus*. I conclude that there is some misdirection in our efforts, some fault in our methods and possibly some uncertainty as to what our real objects are and what they should be.

The modest aim of the Education Department in the rural areas is the removal of illiteracy. Is this right in itself and is it sufficient ?

The removal of illiteracy in England was merely the opening of the doors of a treasure house of literature unequalled in the history of the world. Not only

was the new literate surrounded by a wealth of the most wonderful literature, but he was surrounded by willing and capable guides to show him how to read, what to read and to help him in every effort at self-improvement. Where is all this in rural India ?

The existence of the English Bible alone, to say nothing of the vast and wonderful literature available, was ample justification for the introduction of compulsory education in England, but what is there in the Punjab for our youth to exercise their newly acquired art on ? What have we in simple Urdu or Punjabi to correspond to the Bible ? Where is Captain Marryat ? Where is Henty, Alice in Wonderland, Robinson Crusoe and all the rest ? Where are the wonderful children's books we have in England ? The Education Department proposes to bring all the children of the Punjab to a feast but the table is almost bare. It is a rather naughty suggestion but I am irresistibly reminded of old mother Hubbard. Had we not better fill the cupboard before coaxing the old dog up to the door ? We complain that there is no love of reading. This is true and is part of the instinct I have mentioned before, the obsession of the elemental struggle for existence which still persists even where conditions have much improved. Even so, where is the literature for them to read if they did love reading ? I fancy that if the literature came into being the desire to read would soon be born.

There is no book shop in the Gurgaon district I believe, and I also believe that there would be very few books to sell for the rural reader even if there was a shop. I think that one of the most important functions of the Education Department is to patronise literature, and strive to encourage the production of books worth reading, not goody-goody and uplift stuff, but real good readable books both for boys and girls and for grown-ups as well. The best-seller in Gurgaon is the copy of a Criminal or Civil judgment produced by my copyists and there are a dozen or more hard at work producing this pestilential literature.

Litigation provides both the literature and the sport of rural Gurgaon. The Education Department must kill this, by encouraging the production of good books and re-orientating the village youth so that he will develop a passion for games. At present the struggle for existence forbids the existence of a desire for games. There is no boyhood or girlhood in Gurgaon. They leap straight from childhood into parenthood, so where is the place for games? Any time or money to spare goes into those off-shoots of the struggle for existence, the hoarding of jewellery, litigation, expensive social customs and so on.

A lot of stress is now being laid on the starting of rural games but you must first produce the atmosphere and the conditions in which games are possible. The

Gurgaon parent and the Gurgaon boy regard games, like the tidying up of the village or the growing of flowers, as a useless and wicked waste of time. There is no place to play in, no money or material for games, and no desire to play, in fact absolute opposition from parents and boys alike. You must first change the whole outlook on life of the boys and parents by reducing the severity of the struggle for existenee and then I think games will come quick enough. All young things want to play, the instinct is there and will assert itself if you will produce the conditions requisite for it to come into force.

I had some little nieces who when any game or spree was suggested used to agree or disagree according as they thought it was good for them. They were not very happy over it either. Childhood has no business to think of what is good for it. The old division of everything into work and play was not at all bad. The Indian villager will work hard enough, it is the terrible old instinct of the struggle for existence. We have to make him play for play's sake, to induce him to cultivate the glorious world of things beautiful for its own sake, to lift his eyes from the sordid struggle for existence to something higher. We want to blind his children's eyes to this struggle till they leave school so that they may start the struggle fresh and well equipped with whatever of culture, of laughter and of health and spirits we can give them.

Besides accusing the rural Indian boy of having no desire to play we accuse him of having no curiosity. This again is incorrect psychology. He is just as curious as every other young thing but there is no one to satisfy his curiosity in the village and it is finally atrophied, and he learns to take everything for granted. He refuses to believe a divine or demonic interference in everything and as probably his father and other villagers can give no other good reasons, he drifts into apathy and irreligion. As soon as we can produce teachers who really know something of the causes of things I think we shall find our village boy just as curious as any other.

We must introduce simple books and lessons on natural history, on birds and beasts, flowers and butterflies and moths, beetles and all the other innumerable and wonderful forms of nature that pervade village life.

What should exactly be our real aim in rural education? It cannot be the same as in England as the conditions are entirely different. There when compulsory education was introduced you had already long established agencies of uplift, people ready to give a helping hand in every kind of way, libraries in every village, the squires and the parsons and the doctors.

In our Gurgaon villages we have indescribable filth, squalor and depravity, with no redeeming influence whatever, often for many villages together no one who can read or write, and where they can read and write there is

nothing to read and they have no desire to learn anything or improve anything. The idea and instinct of self-improvement is completely wanting. There is also great idleness for long periods. Gurgaon agriculture demands much work for two months in the spring and two in the autumn, for the rest of the year there is not a great deal to do except for the comparatively few who have to irrigate crops from wells. The women except in the few small tribes which observe purdah, do all the drudgery and for weeks together the men do no work at all, they sit on *charpoys* and smoke, and as there is no reading and little communication with the outside world so there is nothing to talk about and no new ideas to discuss, so with Satan's help they hatch enough mischief to keep them poor for the rest of the year.

Even for the literate there is no newspaper, no library, no mental food at all, so that it is doubtful if they gain anything at all from learning to read and write.

What then is our object in the village school ?

Literacy can only be a means to an end not an end in itself. In our villages it is a means to no end as there is no literature.

So it is no use introducing literacy if we don't introduce also the literature upon which to exercise the newly won knowledge. Nowhere in my service in Gurgaon have I come across any desire for knowledge or culture for their own sake. The whole of the education introduced

by us is strictly and hideously of examination text-books and produces not the faintest desire to do anything but earn money. No one takes photographs, no one collects butterflies, no one studies birds, no one gardens, no one sings.

What then is to be on our banner?

Sweetness and light is one way of expressing it. Uplift is another. It is a horrid word but it does convey what I mean. We go into the villages to rescue the women from their present degradation and make them equal partners of the men. We go into the villages to eliminate filth, squalor, depravity, and make the villages sweet, habitable, and even comfortable, we want to remove grinding poverty and the fear of famine by teaching them the rudiments of profitable agriculture, we will teach the dignity of labour, the profitableness of intelligent labour, the indignity of dirt, slovenliness and idleness. We will remove the fear of disease and death by teaching the rudiments of public health. We will sow the seeds of a desire for self-improvement, and we will teach the joy of culture for its own sake, play for its own sake, we will introduce boyhood, and girlhood, laughter and singing, we will make the villagers healthy and happy, give them some leisure and teach them how to use it.

The whole outlook on life of the villager and all his ideals must be changed. What is the villager

thinking about now, or when he does think at all? Certainly not how to make two blades of corn grow where only one grows now; still less whether his boy will get into his school hockey team. His wife is certainly not thinking out how to make bajra flour into something nicer to eat nor about how to make warm clothes for her baby.

The man may be thinking about how to down some hereditary enemy, or how to get money for the next appeal in his family lawsuit, or for the next marriage or ceremony he must finance. His wife may be thinking about her jewellery.

How is this great change of outlook to come about? To my mind it can only be by the re-shaping of rural education both as to its spirit and object and its actual curriculum.

As to its spirit we have to teach the two first great principles of (1) the equality of woman and (2) the dignity of labour, along with:—

(3) Indignity of dirt, idleness and slovenliness.

(4) Labour to be profitable must be intelligent.

(5) The ideal of service.

The curriculum must contain a sufficient amount of agriculture, handicrafts, public health and hygiene, infant welfare, and all the other things necessary for the self-contained life of a village, to convince the village boy before he leaves school that he can make a living out of the soil, he and his family can be happy, and healthy,

well-fed and well-clothed, without ever leaving the village or abandoning his ancestral occupation. Village life is so hideously uncomfortable and squalid now that every boy who can, migrates as soon as he has acquired enough schooling to realise the horror of village existence.

Teach them at school until it is a second nature to them, that they can easily put their village right, and put into them the spirit to do so instead of running away. Every boy that migrates is merely intensifying the economic and social trouble of rural life, he is a waste product, the money spent on his schooling has been lost, he might have uplifted his village but by deserting it with his brains and his schooling he has merely pushed it further down. All these entrance pass boys wandering about in search of *babuships* are a mere waste product and as they are almost the only product, is a very serious outlook indeed.

We must stop teaching solely examination text books; and we must kill the craze for passing examinations. We must teach the childern to play and to sing, to study and love nature, to know and love the birds and butterflies and flowers.

Can you imagine an English cottage or house without flowers? And yet think of India, not only a cottage without flowers, but a whole village, a whole district, a wholeprovince utterly without flowers, and that in a

country where they bloom all the year round—what a sin against the light! And who is to blame? Who will be beaten with more stripes? We who know and do not help, or those who are ignorant? It is our duty to spread the light and sweetness of culture, and we are often as bad offenders as everyone else. Government is a terrible offender. It is considered a praiseworthy economy to do without flowers in the compounds of our offices. It might be in a country where every house and cottage bloomed with flowers but in a country where it is our sacred duty to teach the love of nature it is a crime against the light not to have flowers in every office compound and in every school compound. Look at our buildings. Can anything be more ugly than most of them? The one beautiful thing—and accidentally beautiful at that—that Government is responsible for, is its canal banks and from these we drive the public instead of making them into boulevards and encouraging the public to use them.

You will make astonishing discoveries if you go into the villages as my wife and I do. You will find that neither the boys nor the girls can sing a good chorus or indeed sing at all; their parents would think it wrong if they did. They sometimes sing solos and the girls have some mournful chants—their whole life is mournful enough and so what wonder is it they cannot sing cheerful songs—but there is no such thing as good hearty singing.

Our Gurgaon village girls cannot sew, knit, mend, or make clothes. This came to me as a shock but it is perfectly true, with of course occasional exceptions. How can they when their life is divided betwe en grind ing corn and making dung-cakes, they start bearing children in their early teens and are always tending ailing and dying babies, which should never have been born. They live in filth and squalor and are regarded as lower than the animals, given no schooling and no respect.

It must not for a moment be supposed that I would stop the women working in the fields. Far from it. I consider the fact that the women (of all but the unfortunate purdah observing castes) work in the fields and every infant for the first year of its life lies in a basket under a tree in the fields, as the one redeeming feature of village life and the one thing that keeps the people as healthy as they are.

I do however want to stop the unnecessary and unhealthy work of corn-grinding and dung-cake making which wastes time far better devoted to the welfare of the children.

What is the use of educating the boys if you neglect the girls? Leave the boys alone and educate the girl and the country will be uplifted by leaps and bounds. The educated mother will see to it that all her children are educated. The educated father cares nothing, and how can an 'entrance-pass boy' live happily with a woman whose chief occupation is the making of

dung-cakes? You are simply inviting trouble by discriminating between the sexes in this wicked way. You put the brake on one wheel and spend vast sums on pulling the cart and then gasp in horror that the cart goes round and round in small circles instead of going forward. The raising of womenkind, the teaching of the dignity of labour, the improvement of agriculture, the cleaning of the village and the adoption of a few simple measures of public health will bring in a new era of rural happiness in the Gurgaon district.

The improvement of agriculture will ease one part of the struggle for existence, the winning of bread, and give leisure and money for culture, hobbies, and pastimes, and for the development of a desire to do things for their own sake and not solely for the winning of bread.

Public Health measures will reduce the terrible mortality from dirt, disease, and epidemics which makes apparently necessary these early marriages and the production of vast numbers of children in the hope that some will survive and carry on the race.

In the shâmilat we have a splendid chance of getting all the land we want for our purposes. When holdings are consolidated we must fight for the common land being preserved as such. Part must become pasture for the cattle, part playground for the boys and young men, part "company bâgh" or garden for the women and children.

When I say that there is no money and no leisure I am not entirely correct. The *hookah* is the curse of Gurgaon, and if I could get one quarter of the time spent in smoking for the cleaning up of the village and other works of self-improvement, the people would soon be far happier and healthier. Similarly if I could get a quarter of the money spent on social customs litigation, and ornaments, the interest on it would provide money for all the games and pastimes and culture and uplift that is wanted in rural Gurgaon.

But until the Education Department has changed the spirit of the villagers I cannot hope to get either the time or the money that the villages so badly need for their betterment.

The improvement of agriculture by itself is worse than useless. You must first teach the people how to use the money they do earn before enabling them to earn any more as it will only be frittered away used lessly or harmfully as it is now. Uplift is everything! Better agriculture will come of itself once you uplift the villages.

Compulsory Education is a great feature of our programme but in the present condition of village life it cannot but be a farce. Each man's fields are scattered all over the village, no fields are fenced and compulsion or no compulsion he must use his children to look after his fields and his cattle. If we want compulsion to be

a reality we must consolidate the holdings and fence them in so that there will be no further need of *gwalias* and *rakhwalas*. Their occupation is at best a very idle one so that it will be an unmitigated blessing if we can abolish it.

One great curse of rural life in Gurgaon is the menial castes. They say slavery caused the downfall of the Roman Empire and it has certainly caused the present degraded state of the Gurgaon peasantry. It is the presence of the menial castes alone which has made the peasant consider much of the work of the village beneath his dignity, hence if there were no menials there would be no need to teach the dignity of labour. It is the same in our schools, colleges and everywhere. We are surrounded by a horde of menials and are too grand to do our own work. The climate is fatally encouraging, the menials are there, why not use them? I plead guilty myself to yielding to the seductive influence, and I see it ingrained in everyone round me.

I should like to see all the menial castes removed lock, stock and barrel, given squares of land and set to work to reinstate themselves in the world, but I realise that their sudden removal would dislocate life entirely. They should certainly be steadily removed and enfranchised, so that they may cease to do menial work and degrade society, or rather encourage society to degrade itself by making them do work society should do itself.

Once the village menial disappeared the villager would soon learn to do his own chores and would be all the better for it.

There is another aspect of it, the menials themselves. They are often undernourished and without intelligence and without energy, all because they are depressed and degraded, allowed to have no self-respect. It is the most degrading form of slavery imaginable, this moral caste slavery.

Yet a third advantage of abolishing the menial castes is that the zamindar will have to acquire sufficient intelligence and handicraft to do his own work. Now the helpless fellow is at the mercy of the barber, the carpenter, the smith and all the whole lot of people who make an easy living at his expense. Once they disappear the man with four sons will make one a smith and one a carpenter and one a boot-maker, and the fourth will plough the land. There will be a great dissemination of skill throughout the whole breed of cultivators which will enormously raise the standard of intelligence all round.

I have explained in Chapter VII what we are doing in Gurgaon to solve these problems.

The sending of girls to boys' schools which we regard as one of the most important points of our programme

and one of the most successful has been criticised but for four excellent reasons it has got to come.

(1) There will never be sufficient money to have a girls' school for every village and the little girls won't go long distances like boys to school at central villages.

(2) It would take 30 years to get female teachers for every village.

(3) As long as girls are segregated for schooling the inferiority complex will remain. Chivalry will only be learnt by teaching it to the little boys with their sisters sitting beside them. They will learn under the master's and mistress' eye to respect their sisters and will realise their sisters are as good if not better than themselves.

(4) Girls' schools are always pardah and it is wicked to compel non-pardah tribes to learn the pardah habit if they wish to send their girls to school.

To sum up, there are four things to teach the villager and to teach the worker who is to go to the villages :—

(1) The dignity of labour.
(2) The dignity of woman.
(3) The dignity of cleanliness.
(4) The dignity of service.

If the Education Department will put that into their village curriculum it matters nothing what else is or is not taught in the villages.

Please note throughout that I only claim to speak for Gurgaon and as far as Gurgaon is concerned, I claim that my picture is painted in true colours. If you think it is too highly coloured and that I have over emphasised the squalor of the villages and the degradation of the women come out with Mrs. Brayne or myself and see and hear and smell for yourselves.

CHAPTER X.

PLAGUE.

Plague appeared in epidemic form in the spring of 1923, autumn and spring of 1923-24, 1924-25 and 1925-26. The following are the principal statistics of incidence, mortality and inoculations :—

Year.	Cases.	Deaths.	Inoculations.
1922-23	1,201	861	8,970
1923-24	2,384	2,104	26,345
1924-25	5,738	4,890	1,06,924
1925-26	5,458	4,740	1,19,980

The resistance to inoculation was considerable throughout and not often did a village inoculate properly until visited by executive officials as well as doctors, and many villages took a dozen visits of both and even then allowed the disease to work itself out instead of stopping it by inoculation.

There were many brilliant exceptions of course such as Ali Brahman (population 523) which inoculated every living person in one morning when plague reached the next village.

Ali Meo (population of 1921 census 1,741) had an epidemic 3 years running and inoculated as follows:—

Year.	Cases.	Deaths.	Inoculations.
1923-24	34	32	1,362
1924-25	10	9	1,51
1925-26	9	8	1,710

Many others could be quoted but in general inoculation was a matter of extra staff and sheer drive from above. All manner of pains and penalties were devised to make the headmen and leaders do their business. In the end we were generally successful. There were very occasional "incidents" such as an assault on a doctor—this was solely due to the executive official showing the white feather and bolting when the villagers got angry because a lad fainted and they thought he was dead,—and an assault on an executive official—this was in a very criminal and unruly village and might have occurred upon any pretext—but in general everything was done with good humour and laughter.

Our district is one of the most ignorant, backward and neglected tracts in India and what applies to this

area does not necessarily apply to ordinary districts. Had the efforts made here been made elsewhere, plague might by now have disappeared from the ordinary Indian district. Gurgaon was infected the first year from outside and every year thereafter—whatever its own infection—it was doubled and trebled by refugees from uncontrolled epidemics in British Districts and Native States round about us.

One year an effort was made to cope with the epidemic which was bound to come, by a general ratting campaign but it failed for want of money. Outside "expert" opinion predicted no epidemic although local opinion, both lay and expert, was absolutely certain of it. The outside expert maintained that as the district had just had a severe infection it was unlikely to have one again and it would suffice to rat the places infected at the end of the plague season. This may be technically correct for certain climates and certain states of civilisation, but for the people and the climate of this part of India, it is entirely wrong and shows how careful one must be to adapt theoretical conclusions to the facts of every locality. This opinion ignored several vital considerations :—

(1) Rats increase fast enough in this district to provide material for a plague epidemic every year. Many villages have enjoyed a severe epidemic three years running.

(2) Reporting of rat mortality is so uncertain and defective that half the places infected at the end of the epidemic are never heard of till plague appears early in the next season. Once plague is really on the wane, little attempt is made to report rat mortality.

(3) Immigrants come in shoals fleeing from outside epidemics and many of them bring the disease with them. There is no control over this means of spreading the disease as the people themselves will not take the trouble to keep the refugees out of their villages.

Nothing but universal ratting is, therefore, any good when plague infection is in the district or in neighbouring districts.

As for plague not visiting a district two years running the question of incidence is of importance. An epidemic may be extremely severe and yet not touch more than a quarter of the villages, so that for subsequent years, three-quarters are left. Our experience is that many villages are attacked every year while the disease spreads every year into many new villages and many previously infected villages escape in subsequent years. Moreover, this is almost the only district on record where mass inoculation is used year after year to control the disease so that no one can predict what course the epidemic will take in these new conditions.

Fighting plague is largely a matter of organisation—ratting in front of and around the disease and

mass inoculation where the disease shows and in its immediate vicinity. Once the disease starts seriously doctors can do nothing but inoculate. They have no time to visit or treat plague cases, although they may distribute simple remedies to people who bring bottles. They must have no propaganda work either. All that must be done by executive officials and non-official helpers. The doctor just works the needle. He requires a trained man to sterilise and charge syringes, another to write down names and a third to ply the iodine while a fourth is very useful in rolling up sleeves, lining up the people, etc. Inoculation is a race against time and the impatience of people who one day refuse to come near the doctor and the next day swamp him, all shouting to be done first.

The ideal of inoculation is to do the whole village before more than two or three deaths have occurred, if possible before any human mortality at all. If this can be done, plague is vastly hindered, as plague relies on scattering the people and starting new centres of infection. Once inoculation is complete, no one flies from the village and it becomes a definite obstacle on the path of the disease. In one epidemic among a less ignorant class of people than the average, we put down barrages of inoculated villages across the path of the plague and held it up altogether. Many villages together were inoculated before even the rats began to die and

many more as soon as dead rats were seen. In this way we choked the epidemic in the most brilliant manner.

Inoculation is an extraordinarily safe thing. We invariably inoculate in one dose as doing it in two is quite impracticable, but we have never had an accident of any kind although we have had dozens of different doctors, of varying capacity, inoculating, by day and by night, by good light and by bad light, in duststorms and with winds filling the air with the filth of the filthiest villages in the world. Sometimes the doctor is working against time, sometimes his patients struggle, sometimes flies settle on the needle just before it goes in. Some doctors probably neglect the usual precautions and there is never time and opportunity to follow 'Cocker' to the letter. With it all, however, we have had no accidents, so I conclude the Vaccine is perfect and the operation fool-proof.

Many people prefer certain doctors as they say their touch is light and they give less pain, less fever, and less discomfort to the arm, and so on. I don't know how much there is in it, but certainly inoculation requires as much practice as a stroke at golf or tennis. To be really satisfactory for village work the whole business must be done in one motion and this requires immense practice and a certain amount of physical strength as needles do not remain like razors and no doctor doing hundreds at a time can change needles as

often as he would like to. For myself I prefer a big muscular man so that he can reach me without stretching and punch my arm without effort. Many prefer a small man with little muscular development. One thing is certain; if a doctor fiddles about and keeps his needle in more than a fraction of a second, he will soon be standing alone in the village. The village expects a high standard of executive skill and has no time for a muff. The doctor has to be very quick and handy with his syringe so that he can get it into an arm while its owner is arguing all the excellent reasons why he should not be inoculated. He must also be able to insert it into an arm—often a full-grown man's, more often a child's—that is fighting to escape it. Refractory villagers are often brought up by their fellows under friendly arrest, and there is often much hot argument and sometimes a little scrapping amongst themselves (we stand aside for these family affairs !) before the operation is effected. I have never seen anyone resent our attentions once the inoculation is over. Whatever they said or did before, they immediately recover their sense of humour once the needle has been in and out. Almost invariably, however, inoculation is a grand occasion for a lot of chaff and fun in the village and it is all done with the greatest good humour and much laughter and joking.

The actual organisation is best run by the Health Officer and the Head of the District in close co-operation.

They watch the disease returns and move the doctors and executive officers who accompany them as required. On the spot the actual detailed programme of village work is best left to the local officials and doctors. From time to time the Health Officer and I do a rapid tour from village to village in the worst part of the battle front, to ginger things up and overcome local opposition. Dumps of vaccine and spare material have to be kept at central spots and in sufficiently large quantities to be certain of never running short.

Whatever laboratory opinion may be we have proved that it gives protection from the day the serum is inserted and it even helps those with plague already in their blood but not yet appearing in any symptoms. We inoculate everyone who has neither bubos nor a temperature and inoculating as we do right among the disease we continually find people develop plague a day or two up to a week after the inoculation, but they rarely die. Undoubtedly we are helped by the faith of the people that once inoculated they are safe. They are determined they will not die and therefore do not.

Many people have told us afterwards, probably on the same principle, that inoculation has done them good in other ways, particularly of course in nervous complaints. Our doctor often inoculates near the offending part in cases of rheumatism and lumbago and very many people have claimed that they have been relieved by it.

One man claimed to have been cured of epileptic fits by inoculation.

The number of people who have died of plague after inoculation is extraordinarily small and I believe we have practically no record of anyone dying after the vaccine has had time to give the maximum immunity.

A very intimate picture of village life at all hours of the day is spread before me as I watch the work, ginger up the laggards and help to round up every one in and out of sight.

There are many kinds of people. The Jat is dour and serious and so are his women folk. The only cheerful ones seem to be the idle young Pahlwans (wrestlers) who live like drones, are covered with ornaments and some sort of dried mud, swagger about and do no work.

The Meo, particularly his children and young women, is a cheery soul. He either inoculates in hordes or wants to break your head with a lathi for coming near him, and he may be in both moods on the same day. The girls are often quite pretty and very jolly. As long as they think you are not noticing them they laugh and joke and are as natural as possible. They cover up and hide the moment they think you have seen them. If only the Meos could be civilised without their taking to the sad and cruel custom of pardah they would be the happiest and jolliest people in India. At present they are very backward, very wild and

uncivilised and astoundingly dirty and in many ways sadly degraded. Fortunately they realise their condition and are extremely keen on improving themselves.

Washing seems to be unknown among a large proportion of our village population and I have seen dozens of children together who could not have touched water during the last six months. Often their elders are no better. I once asked a Meo woman why she had not washed her child for a six-month. Her husband said "Why bother about the child? Its mother has not washed for a year." "Nor has its father." I retorted, and the whole village burst into laughter at the obvious truth of my sally.

An experiment we hope to try next epidemic is the Cyanogas Dusting Pump. Theoretically it is very dangerous but in practice we have found it quite easy and safe to manipulate. Its enormous advantage is that it kills fleas as well as rats so that it can be used to disinfect rat holes when the rats begin to die as well as to kill the rest of the rats in and around the epidemic. Personally I believe it is going to scotch plague entirely. As it will kill field rats, snakes, ants, porcupines and termites, it is extremely popular and that is half the battle with ignorant villagers.

Evacuation is a broken reed. There is no means of ensuring that the people do not visit their old

homes, and they invariably do, to fetch blankets for the cold at night, etc., etc., and take the disease back with them and then the state of affairs is worse than before, as inoculation in scattered huts among the crops is nearly impossible. In a village the nervous and refractory can be rounded up by their friends and relations. In the fields it is impossible, those who don't want to be done disappear into the wheat and lie down till the doctor goes on to the next encampment. There they see him coming and the same farce is repeated. The time to inoculate is before the people have fled to other villages or gone into huts in the fields. Once the village has scattered the disease spreads, mortality rises and the doctor is helpless.

The best time of day for inoculation is very early morning before anyone as left the village for the day's work. The next best time is the evening as they return from their work. Many villages will inoculate right up to midnight, others dislike going on after about 9 o'clock. The middle of the day is little good except in bazaars.

Small boys are invaluable allies. We teach public health in the schools and inoculate all the boys on the first alarm. They are consequently our best assistants. A swarm of small boys, working like a pack of terriers will nose out dozens of scrimshankers. They know exactly who has and who hasn't been done, they know

everyone's pet hiding-places and they are as keen as mustard. The reward is sweets and empty vaccine tubes and they revel in the sport. There is no pardah for them and locked doors don't bother them. They always know the way round. Very occasionally they get a box on the ear from some ill-tempered churl but generally it's a glorious hour of life for the cheeky boys of the village.

Sweets should always be on tap to attract children and to stop the mouths of those who want to cry.

The idea that inoculation produces impotence has disappeared in this district as they have too much evidence now to the contrary. There is an idea quite common among unsophisticated rustics that inoculation is a rite or a form of sacrifice. A man has solemnly complained to the doctor "I was inoculated; why did my wife die?" In a village where inoculation is being stubbornly resisted I have often seen an old man come forward to be done on behalf of his family and there is no doubt that he thought his sacrifice would expiate the plague demon and save his whole family.

We have had many "awful warnings" in inoculation work. In a bazaar one day, a shopkeeper asked me to be kind to him and squealed so much that I told his friends to let him go and said I would be kind and not inoculate him. Within a week he and his wife and two children were dead. I once sent for a

man to explain why he refused to be inoculated ; he was dead when my message reached his village. In one village a family of ten were all inoculated save one who said he would be done later, so that one person would be left to cook food and feed the cattle while the rest got over their inoculation. He died before he could be done. In the same village only one out of a family of ten was done and the other nine all died.

Plague is probably the easiest epidemic in the world to fight. It yields instantly to organisation and hard work and success is absolutely certain if proper arrangements are made. The continuance of plague is therefore absolutely unnecessary and is a direct slur on the government and civilisation of the sufferers. The formation of a plague league in India in which every Province and every Native State joined and guaranteed to deal adequately with the disease and carried out their guarantees would clear India of plague in five years.

APPENDICES.

APPENDIX I.

PALWAL SHOW

HELD

From 3rd to 12th March 1927.

(Programme—Abridged)

The Show is organised and financed by the District Board, Gurgaon.

The Show Sub-Committee consists of the Sub-Divisional Officer, Palwal, and 10 other members, mostly District Board members.

A plan is attached showing the lay-out of the Show Ground.

The Palwal Show was established in 1922 and is now in its sixth year. It is held on the Palwal *Parao*, one mile south of Palwal town on the Delhi-Muttra road and two miles from Palwal Railway Station.

Since its establishment the Show has been greatly expanded. It now contains the following features :—

1. *Horse Show.*—The judging is undertaken by the Remount Department.

Last year Rs. 1,585 were distributed in prizes this year Rs. 1,764.

The National Horse Breeding and Show Society presents one medal each year.

2. *Cattle Show.*—The judging is done by the Civil Veterinary Department.

3. District Ploughing Championship for the Brayne Challenge Ploughing Belt, and other trophies and cash prizes.

Last year 102 iron ploughs competed and Rs. 771 were distributed. This year nearly 200 competed and Rs. 1,000 were distributed.

The Ploughing Belt was originally presented by Sardar Darshan Singh of Vahali in 1923. Ram Sarup Jat, of Karimpur, secured the championship three years running and won the belt outright in 1925. The belt was bought back by Ch. Jugal Kishore of Gurgaon in 1926 and presented to the District Board as a perpetual championship belt to be called the Brayne Challenge Ploughing Belt.

4. *Rural Exhibition.*—The Exhibition contains the following courts:—

(1) Public Health Court, illustrating the main features of the Gurgaon uplift programme.

(2) Agricultural Court, including pests, seeds, implements and water lifts.

(3) Co-operative Court, including consolidation of holdings and all forms of rural co-operative societies.

(4) Industrial Court containing weaving, dyeing and arts and crafts.

(5) Stock Breeding Court, illustrating the advantages of breeding from good bulls and selected cows, half-bred Merino rams, etc., etc.

Besides these exhibitions a vigorous propaganda campaign is conducted to popularise the objects for which the Show has been started.

(1) Drama; every night, the School of Rural Economics and the Brayne Amateur Dramatic Club stage scenes for the furthering of the Gurgaon uplift campaign, and every night, (2) Magic Lantern lectures and (3) Cinema shows are given. The Cinema was very kindly provided by the G. I. P. Railway Company this year.

In addition, singing parties are performing all day and leaflets, posters, poems and songs in Urdu, Hindi and English are distributed in thousands.

The School of Rural Economics and the Village Guides, besides staging uplift dramas, are charged with the duties of assisting to demonstrate the exhibits in the various courts and distributing literature and acting as guides and helpers all over the Show.

The Harry Gate (see plan) is so named in honour of the fourth son of the Deputy Commissioner, born at

Gurgaon while preparations were being made for this year's Fair.

The Bazaar was very kindly built by L. Shiam Lal, Rais of Palwal, at his own expense this year.

Most of the articles manufactured in the villages of this and surrounding districts were on sale in the bazaar.

AMUSEMENTS.

1. There is a large wrestling arena where wrestling is organised on most afternoons of the show.
2. Village games are played daily.
3. School sports, games and tournaments are carried on throughout the Show days.

Appendices.

A.—List of prizes presented for the Show.
B.—Ploughing prize list.
C.—Miscellaneous prize list.
D.—Rural Health Court.
E.—Co-operative Court.
F.—Stock-breeding Court.
G.—Ploughing Results.

Appendix A.

LIST OF PRIZES PRESENTED FOR THE SHOW.

1. Brayne Challenge Ploughing Belt presented by Ch. Jugal Kishore, Honorary Magistrate, Gurgaon, for the champion Ploughman of the District.

2. Harry Cup for Gurgaon District Wrestling Championship, presented by L. Chuni Lal, Rais of Palwal.

3. The Brayne Tug-of-War Challenge Cup presented by the Bar-Association, Palwal.

4. Brayne Cup presented by L. Ram Saran Das for hundred yards open race.

5. Harry Medal (gold) presented by Chaudhri Chandan Singh, B.A., Gurgaon, for best cow.

6. Silver Medal presented by the National Horse Breeding and Show Society of India for the best mare.

7. Ferozepur Tehsil Cup for the Best Ploughman of Tehsil Ferozepur.

8. Three "Gurgaon" ploughs and Rs. 60/- cash presented by the Empire Engineering Co., Cawnpore, to be awarded to ploughmen using the Gurgaon plough. This year the District Championship was worn by a "Gurgaon" plough.

9. Challenge cup for team ploughing presented by Rao Bahadur Ch. Lal Chand, B.A., LL.B., O.B.E., of Rohtak.

10. Brayne Vahali Medal for champion plough-man of the District presented by Sardar Darshan Singh of Vahali.

11. Rs. 100/- presented by the Delhi Tent Club.

12. Three prizes presented by Sardar Mohammad Khan, Subedar Major, Executive Officer, Saugor Cantonment, worth Rs. 35/-

13. Rs. 25/- presented by P. Ram Chandar, Bharadwaj of Chandarnagar, Gurgaon, for best Milch Cow.

The following sums were also presented for prizes:—

(1) Rs. 200/- by Mrs. Victoria Ingram of the Ingram Skinner Estate.

(2) Rs. 40/- by the Central Bank, Rewari.

(3) Rs. 80/- by various other gentlemen.

Appendix B.

PLOUGHING PRIZE LIST.

	1	2	3	4	5	6	7	8	9	10	
District Ploughing Championship ...	100	90	90	70	60	50	40	30	20	20	Rs. 570.
	with Sanad and Brayne Challenge Ploughing Belt and Brayne Vahali medal.	with Sanad	with Sanad								
Tehsil Ploughing Competition—											
Gurgaon ...	25	15									
Rewari ...	25	15									
Palwal ...	25	15									
Ballabgarh ...	25	15									
Nuh	25	15									40×6=
Ferozepur ...	25	15	With Tehsil Cup.								Rs. 240.
Ploughing Competition by teams, each team consisting of four men ...											Rs. 124.
Adjustment of Ploughs	10	8	6	4	2						Rs. 30.

Appendix C.

MISCELLANEOUS PRIZE LIST.

(a) Wrestling Prizes.

					Total Rs.
			Rs.		
3-3-27.	10	Pairs	5	each ...	50
4-3-27.	2	„	20	„	95
	3	„	10	„	
	5	„	5	„	
5-3-27.	1	Pair	25		115
	2	Pairs	20	each	
	3	„	10	„	
	4	„	5	„	
6-3-27.	1	Pair	40		165
	2	Pairs	25	each	
	2	„	20	„	
	2	„	10	„	
	3	„	5	„	
7-3-27.	1	Pair	40		170
	2	Pairs	25	each	
	2	„	20	„	
	2	„	10	„	
	2	„	5	„	
8-3-27.	1	Pair	50		155
	1	„	25		
	2	Pairs	20	each	
	2	„	10	„	
	4	„	5	„	
9-3-27.	1	Pair	40		155
	1	„	25		
	2	Pairs	20	each	
	4	„	10	„	
	2	„	5	„	

MISCELLANEOUS PRIZE LIST—*concld.*

(*a*) Wrestling Prizes List—*concld.*

		Rs.		Total Rs.
10-3-27.	1 Pair	50		
	1 ,,	40		
	1 ,,	25		225
	4 ,,	20	each	
	3 ,,	10	,,	

(*b*) Prizes for Races of Various Kinds.

	1st Prize. Rs.	2nd Prize. Rs.	3rd Prize. Rs.
Horse Race ...	50	40	30
Camel Race ...	8	4	...
Matka Race ...	5	3	...
Sack Race ...	5	3	...
Ekka Race ...	6	4	...
Donkey Race ...	4	4	...
Sweepers, Matka Race.	2	1	...

(*c*) Prizes for *Chaupais* (singing parties), Rs. 415.

(*d*) Prizes for Crops, Rs. 210.

(*e*) Prizes for the Rural School Students, Rs. 100.

(*f*) Prizes for Country Sports.

Tug-of-war ... . Rs. 24

	1st Prize. Rs.	2nd Prize. Rs.	Total. Rs.
100 Yds. Race ...	5	3	8
Long Jump ...	5	3	8
High Jump ...	5	3	8
880 Yds. Race ...	6	4	10
Relay Race ...	6	0	6

Appendix D.

RURAL HEALTH COURT.

I.—Village Uplift Section.

1. Good house.
2. Bad House. } Full size with complete equipment.
3. Manure pit with latrine arrangements.
4. Refuse heap (Kuri).
5. Kharas (Bullock driven flour-mill).
6. Gobar, *Upla* and *Bitora*.
7. Good well (with a hand-persian wheel and a charkhi).
8. Bad well.

II.—Malaria Section.

1. Posters and literature on malaria.
2. Two kinds of cheap mosquito nets as samples, and available for sale, and equipment for malarial prophylaxis.

III.—Small-Pox Section.

1. Posters and literature on small-pox.
2. Vaccination equipment.
3. An unvaccinated girl of 11 years showing the ravages of small-pox.

IV.—Cholera Section.

1. Posters and literature on cholera.
2. Prophylaxis equipment for cholera.
3. Samples of a few disinfectants.

V.—Maternity and Child-Welfare Section.

1. Posters and literature on Maternity and Child-Welfare.

VI.—Relapsing-fever Section.

1. Posters and literature on relapsing fever.

VII.—Phthisis Section.

1. Posters and literature on Phthisis.

VIII.—Plague Section.

1. Posters and literature on plague.
2. Inoculation equipment.
3. Equipment for anti-plague measures, *e.g.*, Cynogas pumps, Nim-Batti, rat traps, stoves, etc., etc.

Appendix E.

CO-OPERATIVE COURT.

1. Progress of the Co-operative movement in the Punjab 1906 to 1926, showing the increase in the number of Societies.

2. Ditto, showing the increase in the number of members.

3. Ditto, showing the increase in the working capital.

4. Number of Societies by provinces and States for 1924-25 only.

5. The Punjab Provincial Co-operative Bank, Ltd., Lahore.

6. Working capital of the Lahore Central Co-operative Bank, Ltd., from 1916-17 to 1925-26.

7. Working Capital of Jullundur Central Co-operative Bank, Ltd., from 1916-17 to 1925-26.

8. Progress of the Co-operative movement in Gurgaon District from 1918-19 to 1925-26, showing the increase in the number of Societies.

9. Progress of the Co-operative movement in Gurgaon District 1918-19 to 1925-26, showing the increase in number of members.

10. Ditto, showing the increase in the working capital.

11. Village maps showing the benefits of consolidation of holdings.

Appendix F.

STOCK-BREEDING COURT.

1 Model Cattle Shed.

2. Model watering Trough.

3. A bad watering Trough.

CATTLE DEMONSTRATION.

4. A good stud bull of Hissar breed.

5. A good calf out of an ordinary cow by a Hissar bull

6. A pair of Brahmani bulls.

7. A bad calf out of a good cow by a Brahmani bull.

8. A good cow with a good calf by a Hissar bull.

9. A bad cow with a bad calf by a Brahmani bull.

10. A good Hissar cow with calf at foot.

11. A good Hissar breed heifer.

12. A good pair of bullocks.

13. A bad pair of bullocks.

14. Cows of local breed.

15. A collection of good calves out of local cows.

16. A collection of ordinary calves.

17. A lucky Zamindar who has earned Rs. 1,000 from one cow, having produced 4 male calves by Hissar bulls.

18. A good male buffalo of Hariana breed.

19. A good female buffalo of Hariana breed.

20. A female buffalo of local breed.

21. A collection of half-bred Merino rams.

22. Country sheep.

Appendix G.

Order of merit in the Final of the District Ploughing Championship.

	Name with residence.	Tehsil.
1.	Khem Singh of Palhawas ...	Rewari.
2.	Ram Sarup of Karimpur ...	Palwal.
3.	Harnand of Garauli ...	Gurgaon.
4.	Mamal of Bichhor ...	Ferozpur Jhirka.
5.	Debi Ram of Bhiduki ...	Palwal.
6.	Bhagwan Sahai of Chhainsa ...	Ballabgarh.
7.	Bhagwan Sahai of Atali ...	Ballabgarh.
8.	Reoti of Banchari ...	Palwal.
9.	Hoshiar Singh of Palhawas ...	Rewari.
10.	Pirbhu of Jatauli ...	Palwal.

Gurgaon District Finalists in the Divisional Ploughing Championship held at Sonepat.

	Name with residence.	Tehsil.
1.	Ram Sarup of Karimpur ..	Palwal (tied for champion with a Hissar ploughman.)
2.	Debi Ram of Bhiduki ...	Palwal.
3.	Reoti of Banchari ...	Palwal.
4.	Harnand of Garauli ...	Gurgaon.
5.	Ram Mehar of Gurgaon ...	Gurgaon.

Divisional Ploughing Champions.

Year.	Name with residence.	Tehsil.
1926	Bhagwan Sahai of Atali ...	Ballabgarh.
1927	Ram Sarup of Karimpur ...	Palwal.

District Ploughing Champions.

Year.	Name with residence.	Tehsil.
1923 1924 1925	Ram Sarup, Jat of Karimpur.	Palwal.
1926	Bhagwan Sahai Rajput of Chhainsa.	Ballabgarh
1927	Khem Singh, Ahir of Palhawas.	Rewari.

APPENDIX II.

Suggested rules for the Ambala Division District Ploughing Championship.

The Milne Cup.

1. This cup shall be competed for annually by teams of 12 ploughmen each, nominated by the District Boards of the districts of the Ambala Division, some time during the months of January, February, or March.

2. The competition shall take place in the holder's district or elsewhere by permission of the holder.

3. The holder District Board or the District Board in whose favour the holder has waived its right shall be responsible for arranging the date and place and providing suitable land, and for the supply of umpires and judges acceptable to the other competing districts.

4. A Managing Committee shall be formed before the competition starts to organise and carry it out. The committee shall consist of one nominee each of each District Board competing and one nominee of the Director of Agriculture. They shall elect a President from among themselves or otherwise.

5. The Managing Committee shall be in supreme and sole charge of the tournament and shall perform, among others, the following duties:—

(1) Arranging the draw—the committee may in its discretion seed the draw.

(2) Arranging ploughing plots, and fixing the number of heats and drawing places for ploughmen.

(3) Appointment of judges and referees for each match from those selected by the Holder District Board. Judges and Referees must have no kind of interest in the match they are judging.

(4) Keeping the ploughing ground clear and seeing that there is no interference with either judges, referees or competitors.

(5) Providing distinguishing badges of different colours for the following:—

(1) Managing Committee,

(2) Managers of teams,

(3) Judges,

(4) Field-masters,

which should be worn when ploughing is in progress.

6. The Managing Committee shall appoint a field-master for each ploughing match who shall be responsible for order during the match.

7. Each District Board shall nominate a Manager who shall be in sole charge of its team, arrange all preliminaries for his team, answer all questions relating to the team and be responsible for producing the ploughmen at the times and places ordered by the Managing Committee, and carrying out all directions of the Managing Committee, judges, umpires or field masters.

8. No one except a ploughman of the two competing teams or the Field-master, may communicate with the judges or referees during a match. The President of the Managing Committee or the Manager of a competing team may do so through the Field-master in matters of extreme urgency.

9. Each match shall be judged by two judges. The Managing Committee may, on the application of either judge, appoint a referee for the decision of any point upon which the judges cannot come to a decision by themselves.

10. (*a*) All questions (except on purely technical matters) arising during the competition shall be decided by the Managing Committee.

(*b*) The opinion or decision of the judges on any "technical" matter relating to soil, ploughs, ploughing, bullocks or gear shall be final.

11. The Championship shall be decided by a knock-out tournament and the ploughmen of the two districts in each match shall be divided into as many heats as necessary by the Managing Committee for convenience of judging. Each heat shall as far as possible contain an equal number of each team. All heats of one match shall if feasible be judged by the same judges.

12. If at the conclusion of a match the judges are unable to come to a decision they shall direct the teams or such equal portions as they desire to plough again until they can come to a decision.

13. At the conclusion of each heat and each match the judges shall report their decision to the Managing Committee which shall make it public.

14. The District Boards may at their discretion allow a district to enter more than one team.

15. The method of ploughing and of judging shall be as follows:—

(*a*) The competition shall be for furrow-turning ploughs of any type drawn by a team of one pair of bullocks only.

(*b*) Each ploughman shall do an "opening" and a "closing" and the plots shall be long enough and wide enough to provide an adequate test of skill.

(*c*) The marks shall be allotted as follows:—

No.	Opening two rounds straightness, etc.	Handling of plough and control: and treatment of bullocks.	Regularity of depth and width of furrows.	Correct inversions, etc.	Tidiness at headlands and Finish.	Extra or special marks.	Total.	Remarks.
Marks.	35	15	20	15	15	...	100	

N.B.—Marks shall be deducted for very slow work.

16. The home district shall provide to accompany the ploughing championship a show of sufficient magnitude and sufficiently attractive and instructive to justify the expenditure incurred by the visiting District Boards in competing.

17. If the home District Board cannot, with the help and advice of the other competing Boards, guarantee such a show, the Championship shall be held elsewhere and shall not be held in such a district until it has developed a show of adequate value and dimensions.

18. The show shall as far as possible include every branch of rural development work.

Ambala Division Ploughing, Individual Ploughman's Championship.

The Fagan Cup.

1. Any district competing for the District Ploughing Championship may nominate—subject to the consent of the judges—any number of its ploughing team to compete for the Individual Ploughman's Championship.

2. The judges may refuse to accept any nomination if they consider, as a result of the form shown in the District Championship heats, that the nominee has no chance of reaching the final.

3. The ploughmen shall be divided into heats by the Managing Committee in any way they consider suitable, and from the heats the judges shall select ploughmen for further heats and for a final heat.

4. The judges shall hand the result of each heat to the President of the Managing Committee who shall publish it.

5. The rules of the District Championship shall as far as applicable be used for the Individual Ploughman's Championship.

APPENDIX III.

SOME TANGIBLE RESULTS.

	1920-21.	1926-27.
Approved stud bulls ...	8	557
Castration of bad stud bulls	...	551
Hissar Heifers ...	...	123
Half Merino rams ...	...	125
Stallions	5	16
Iron ploughs	...	1,600
Ploughing matches ...	...	All tehsils, district and divisional championships.
Cattle fairs	2	11
Persian wheels ...	...	800
Re-afforestation of hills ...	1,325 acres.	6,780 acres.
Area under 8-A wheat ...	...	36,750 acres.
,, ,, Rosy Batla Cotton	...	4,170 acres.
Field rats poisoned ...	...	417 villages (250,000. acres.)
Porcupines poisoned ...	...	80 villages (186 burrows closed).
Co-operative Societies ...	153	822
Members	3,303	19,126
Working capital ...	Rs. 1,36,224	22,88,041
,, ,, per society ,,	900	21,704
Owned capital ... ... ,,	14,064	3,98,297
,, ,, per society ,,	92	508
Central Banks and Unions	1	4

	Health.	
Hospitals	11	24
Patients	127,000	288,510
Health centres... ...	...	8 (Urban 3, Rural 5).
Health Visitors ...	...	5
Vaccinations (per annum)	12,926	42,427
Plague inoculations ...	...	4 epidemics 266,850 last epidemic 121,555.
Pits (6 feet deep) for village refuse, manure, etc. ...	...	40,000
Refuse removal ...	...	1,250 villages complete.
	Education.	
High Schools	2	4 (2 by public subscription).
Pupils	10,839	26,744
Girls in boys schools ...	...	1,334
Red Cross and St. John ambulance branches ...	...	44
Night Schools	...	152
Scout troops	...	95
Scouts	...	3,000
	Propaganda.	
English pamphlets ...	...	10,520
Vernacular posters ...	...	58,000
,, leaflets ...	...	94,500
,, pamphlets ...	...	4,500
Magic lanterns ...	...	23
District Gazette ...	...	(Weekly), 2,000 issue.

General.

Military		One Territorial Battalion 11/14th Punjab Regiment, (Gurgaon Battalion).
Registration of marriage ...	...	One tribe of 125,000 complete, and rapidly becoming general all over the district.
Kaj	...	Very rare now.
Dung-cake making ...	...	Many villages stopped altogether—great reductions in many hundreds.
Bullock-driven flour-mills.		
Hand-Pumps and hand-worked Persian wheels on drinking wells.	...	A few only working but many hundreds indented for—not yet delivered.

APPENDIX IV.

Samples of uplift propaganda literature transcribed into Roman Urdu.

SUKRAT ZILA GURGAON KE EK GAON MEN.

SAFAI.

(*Az qalam* F. L. BRAYNE *Sáhib*, M.C., I.C.S.)

Sukrát zilá Gurgaon ke ek gáon men gayá aur wahan ke chand ádmiyon se milá. Rám Rám ke bád us ne un se púchhá, kíh tum kaun log ho. Unhon ne jawáb díyá kih ham zamíndár hain. Sukrát ne apne ird gird nazar dálí. Use gandgí aur gharíbi ke siwá aur kuch díkhái nahin diyá. Yih Baráni iláke ká ek gáon thá. Is liye us ne apne mámúlí sawál karne shurú kar díye.

Sukrát—Zamíndár woh shakhs hai jo zamín se fáida uthatá hai. Yihi bát hai na ?

Dehátí—Beshak yihí bát hai.

Sukrát—To tum maldar ho na ?

Dehátí—Mutlak nahín; búddhe yih tum ne kaisí bewaqúfi kí bát púchhí (unhon ne is dáná ko pahchaná na tha).

Sukrát—To tum ne shayad yih bhí thík nahín kahá ki tum zamíndár ho.

Dehátí—(Sharmá ke aur dáná ko pahchan kar)—Ai Sukrát hamen muáf karo, beshak ham ghaltí par the, jab ham be waqufi se apne ap ko zamindár batlá rahe the.

Ab zamíndár Sukrát ke sawálon ke jawáb men ziyádá ihtiyát se kam lene lage.

Sukrat—Phir mere dosto tum kaun ho?

Dehátí—Khair kuchh bhí ho ham insan hain.

Sukrát—Zurúr zurúr tum insan hí ho. Hán to insán jánwaron se bahút achchhá hai. Kyon hai na yihí bát ?

Dehátí—Kyon nahin beshak achchha hai.

'Ain us wakt Sukrat ne dekhá ki ek mailá kuchaila chotá sá bachcha ek sáf suthre nannhe se pille ke sáth khel rahá hai.

Sukrát—Yih bachcha to bará ganda hai.

Dehátí—Ap thik kahte hain, hamen andesha hai is jagah bachchon ko ziyada naháná nahín miltá. Ham gharib manas hain. Uple thápne átá písne rotí pakáne waghaira se hamarí aurton ko itnā bhi wakt nahín miltá jo woh bicháriyán bachchon ko nahláne dhuláne ke jhanjhat men paren.

Sukrát—Yih pillá to bara saf hai na ?

Dehátí—Zurúr hai. Is ki mán ise din bhar men kai martaba chát chát ke lku sáf suthrá rakhtí hai.

Sukrát—Lekin mere khiyál men tum ne abhí kahá tha ki insán haiwanon se achchha hai, Kyá ek ganda bachcha ek suthre haiwan se achchhá hai?

Dehátí—Ji nahín muáf karo, ham ne phir ghalti ki ham janwaron se kam az kam safaí men achchhe nahin.

Sukrát—Khair jáne do. Insan parhe likkhe hain aur Janwar nahín.

Dehátí—(jaldi se)—Hán sáhib hán. Insán parhná líkhná jántá hai aur us ke pás bahut si kitábeu bhí hotí hain.

Sukrát—Kyá tum parh sakte ho ?

Dehátí—Nahín sáhíb main to nahín parh sakta.

Sukrát—Aur tum?

Dehátí—Nahín.

Sukrát—Aur tum!

Dehátì—Nahín.

Sukrát—Lekin tum ne abhí kahá tha ke tum insan ho. Kiyon kaha tha na?

Dehátí—Aji hamen muaf karo, ham to dangar hain dangar aur bahut hí jahil.

Sukrat—Lekin gáe to apne bachchon ko sáf rakhtí hai, aur tum apne bachchon ko sáf nahín rakhte, phir tum dhor bhí kahán rahe.

Dehátí– Ab ham kyá kahen, tum hí batáo kyá karen.

Sukrát—Achchhá agar tum insán shumár kiye jáne ki árzu karte ho to tumhárá pahlá kám yih hai ke apne gáon aur bachchon ko sáf suthra rakkho, gáon ko sáf karne ke liye tum zará zará sá kurá bhí har roz uthúo aur jahan gáon ke har taraf chhai fit gahre garhe khude hon, jáke dál diyá karo. Rozána apne bachchon ko nahláo.

Dehati—Bahut accha ham aisa hi karenge ham qaul dete hain.

Sukrát ís ke bád logon ke sath kuchh der idhar udhar phir kar báten kartá rahá. Yih log pahli baton ko bhúlte já rahe the. Achanak unhen ráste men ek gubrelá (bhúnd) gobar kí ek golí ko apne súrakh kí taraf dhakele liye játa nazar áyá. Be soche samjhe ek dehátí hans pará aur kahne laga "Dekhiye sahíb is bhúnd ko dekhiye. Kaisá makrún jánwar hai. Khabar nahín Khuda ne aisí fuzúl chíz kyon paidá ki.

Sukrát—Beshak Khudá ke kárnáme ajíb hain. Yih gubrela gobar kí goliyán banà ke apne ghar men lejátá hai, aur zamín ke andar baghair raushni ya hawá ke andhere ghar men rahtá hai, yúnhi hai na?

Dehatí—Beshak sáhib, yih zalíl haqir jánwar hai, isi tarah rahta hai.

Sukrát—Kyá tumhárí bahú betiyán uple tháptí hain aur kyá woh apne apne bachchon ko uple thápne ke waqt apne sáth lejatí hain aur kya woh bachche gobar aur uple se nahín khelte ?

Dehátí—Uple hamárí zindgi ki ek zurúrí chíz hain, yih dúdh ubálne aur huqqá bharne ke kám áte hain.

Sukrát—O ho, merá yih sawál nahín thá, main zurúrat ke mutalliq to phir bát karúnga, is wakt to main sirf yih púchh rahá hún ki tumhári aurten aur bachche uple thàpte hain ?

Dehátí—(tazabzub se)—Hán thápte hain.

Sukrát—Kyá tumháre un kichar mittí ke gharon men jin men tum rahte sahte ho khirkiyan hoti hain?

Dehátí—Sáhib hamen choron kā dar rahta hai.

Sukrát—O ho mainne yih nahin púchhá, agar har ek keg har men khirkiyán hon to tab bhi tumhari sabki wo hi halat rahegi aur choron kí tádád na barhegí. Is ke aláwa mujhe is muamle men bhí bahut kuchh kahna paregá, ke chor kiyon tumhari gharon men ate hain, lekin main ne to yih púchhá thá ke tumhare gharon men khirkiyán hain yá nahín.

Dehátí—Jí nahin.

Sukrát—To tumháre gharon men andherá rahtá hain?

Dehátí—Jí hán.

Sukrat—Aur tum gobar se uple thápte ho aur be roshni yá baghair hawá ke gharon men rahte ho. Tum kis tarah se is gubrele se achchhe ho!

Dehátí—Málum to aisa hotá hai ke ham is se achchhe nahin.

Sukrát—To insánon men shumár hone ke liye gáon aur bachchon ko saf karne ke alawa tumen uple thápne band kar dene cháhíye aur gharon men roshandan rakhne chahiyen.

Dehátí—Bahut achchhá, ham tumhári dalil ki sachái ko mánte hain.

Is wakt sair karte hue unhen ek kutyá apne chhai pillon samet jin men tin kutte the aur tīn kutyán,

nazar áí. Woh apne chhahon bachchon ko saf kar rahi thi aur piyár kar rahí thí. Ek dehátí ne us par ek lakri phenk ke marí aur ráste men se hatáne ke liye use zor se dhutkara.

Sukrát—Are bhaí are bhaí rahne de. Yih kutyá insánon se kai tarah achchhi malúm hoti hai.

Dehátiyon ne is bát par zará nák bhaun chaṛháí lekin dáná ke sawálon ke khauf ke máre chup ho ke rah gae.

Woh phir dehátí ibtidáí madrse ke pás se guzre jis men tis laṛke apná sábaq paṛh rahe the.

Sukrát hakká bakká rah gayá aur kuchh der bád bolá—Kyá is gáon men koí laṛkí nahín hai ?

Dehátí—Kyon nahín, jitne laṛke hain utní hi laṛkiyán hain.

Sukrát—Phir in laṛkon ke sáth tís hí laṛkiyán kyon nahín paṛh rahín.

Dehátí (hans ke)—Aisa hargiz nahín hai. Laṛkiyán likhná paṛhna nahin sikh saktín. Yih to laṛkon ká hi kam hai.

Sukrát—To tum laṛke aur laṛkiyon ke sáth judágána sulúk karte ho.

Dehátí—Beshak, laṛkiyon kí kise kháhish hai Laṛke to ek chiz hain.

Sukrát—Lekin woh ek hi mán báp se paidá hote hain, hai ná ?

Dehátí—Beshak.

Sukrát—Aur woh tumháre poton nawáson ki máen hongi.

Dehátí—Zarúrí bát hai.

Sukràt—Aur tumhárí máen bhi kabhí laṛkiyán thín?

Dehátí—Hán.

Sukrát—Aurat ghar kí zimmawar hai ?

Dehátí—Hán.

Sukrát—Jitní achchhí aurat ho utna hí achcha ghar rahega aur utne hí achche aur khush us ká shauhar aur bachche honge ?

Dehátí—Beshak.

Sukrát—To yaqínan tum ko laṛkon se ziyáda laṛkiyon ká khiyal rakhná cháhiye, kyonki apne gharon, apne shauharon aur apne bachchon kí babat unke faráiz is qadar ahm haín.

Dehátí—Hán sahib, ham mánte hain ki tum phir durustí par ho aur ham ghaltí par.

Sukrát—To woh kutya jis ko tum ne us buri tarah hiqárat se lalkárá thá tum se is bát men ziyáda aqalmand thí ki woh apne sáre bachchon ke sáth yaksan sulúk kar rahí thí aur kutton ko kutyon se behtar nahín samajh rahí thi.

Dehátí—Ab ham kyá kahen. Ham to apní zindagi kí har bát men aundhe aur ghaltí par nazar áte hain.

Sukrát—To tumhen mánná cháhiye ki agar tum insánon men shumár hona cháhte ho to tum ko tín nahín char báten karní cháhiyen :—

(1) Tamám kúṛa aur gandgí gahre gahre gaṛhon men ḍál ḍál ke gáon ko sáf rakho aur bachchon ko sáf suthrá rakho.

(2) Uple thapná chhoṛ do.

(3) Apne gharon men roshandán banáo.

(4) Laṛkon kí tarah chhotí laṛkíyon ko bhi madrse men bhejo.

Dehátí.—Achchá sáhib yih to bilkul aisá hí málúm hotá hai kí jab tak ham yih sab báten na karen ham insán hone ká dáwá kar hí nahín sakte.

Sukrát ne uthte hue kahá.—Achchá to ab mujhe ghar jáná hai. Der ho gai, tumháre gáon men áne ka main ne lutf uthává hai. Jab main tanhai se ghabrává karún to kyá main tumháre gáon men sair kartá huá chalá áyá karún aur báten kar liyá karún ?

Dehátí.—Zurúr zurúr, jab tum dobára áoge hamen ummed hai tumhen yahán insán nazar áenge.

Sukrát.—Khudá háfiz.

Dehátí.—Tumhára bhí Allah belí.

Zewar áur Aurat ká munásib darjá.

Gáon ke sab búrhe ádmí Sukrát ke ird gird baith kar ídhar udhar kí báten kar rahe the ki do aurten pás se guzrín. Ek páni uthán já rahi thi aur dúsri chári ka gatthá utha kar le já rahí thí.

Dáná ne kahá "Dosto main zewar kí bábat tum se kuchh bát chit karná cháhtá hún. Mere dil men kuchh ghabráhat hai aur yih bát merí samajh men nahín áti."

Gáon wále—Ai Dáná ! áp ke kaun sí bát samájh men nahín átí.

Sukrát.—Tumhárí aurten zewar kíyún pahanti hain ?

Gáon wále.—Yih bhi koí puchne wálí bát hai. Ham aur hamáre bachche laṛke bhi aur laṛkiyán bhí sab ke sab thorá bahut zewar pahante hain aur aúrten to bahut sá zewar pahantí háin.

Sukrát—Yih to thík haí magar kiyún ?

Gáon wále.—Hamáre khiyál men is kí kaí wajhen hain. Yih ek riwáj hai aur achchá bhí málúm hotá hai, woh aur ham sab ise pasand karte hain.

Sukrát.—Tum zewar is liye pasand karte ho ki yih riwáj hai aur agar tum riwáj par na chaloge to log tum ko achchá nahí samjhenge, lekin mere khiyál men koi chiz sirf is liye achchi nahin ho sakti ki us ka riwáj hai.

Gáon wále.—Kiyún nahín ?

Sukrát.—Agar kuch gáon wále chorí ka riwáj jári kar den to kyá tum use thík kahoge ?

Gáon wále.—Nahin bilkul nahín.

Sukrat—To yih zarúrí nahin ki riwáj ko sirf is liye thík kahá jáe ki woh riwáj hai.

Gáon wále.—Nahín, hamáre khiyál men thik nahin kah sakte.

Sukrát.—To tumhen sirf riwáj se náhín balke is se ziyáda mázbút dalilon se zewar ká pahannáa jáiz (thik) sábit karná cháhiye.

Gáon wále.—To ham is liye pahante hain ki bhalá malúm hotá hai.

Sukrát.—Lekin woh aurten to nahán dhoe bagahir hí thin aur niháyat puráne aur maile kuchaile kapre pahne hue thín. Woh bachche jo sámne khel rahe hain an ke háthon aur páiron men chándi ke kaṛe kaṛúle to hain lekin málúm hotá hai ki unhon ne kabhi pání ki shakal dekhi hi nahin aur jo kapre woh pahne hue hain woh bilkul chithṛe hain.

Gáon wále.—Phir bhi zewar pahan kar woh kuch bhale hí malúm hote hain.

Sukrát.—Kaisi hairáni ki bat hai tum apne áp ko aur apne bál bachchon ko mailá kuchailá rakhná aur phate puráne kapre pahan kar phirná pasand karte ho, agarche nahán men kuch kharch nahin hotá aur kapṛon par bhi kuchh ziyáda kharch nahin hotá aur phir tum yeh cháhte ho ki qimti zewaron ke zarie tumhárá yih phúhaṛpan aur maili kuchaili hálat málúm na hone páe.

Gáon wále.—Nahín to, magar zewar pahan kar woh bhale málúm hone lagte hain.

Sukrát.—Khudá ne to un ko khúbsúrat banáyá hai lekin tum is khúbsurtí ko phate puráne kapṛon aur mail kūchail se kharáb kar dete ho aur phir zewar pahná kar un ko khúbsurát banáne ki koshish karte ho ?

Gáon wále.—Ají áp to sach much hamen sharminda kar rahe hain.

Sukrát.—Lekin ek aur bát bhí to hai. Tum is kambakht zewar ko jitná ziyáda pahinte ho utná hí jaldi jaldí yih ghistá bhí jatá hai.

Gáon wále.—Bilkul thik hai.

Sukrát.—Aur aurten jitná ziyáda zewar pahanti hain utná hí woh dúsron ke zewar ko dekh dekh kar hasad kartí hain aur apne mardon se ziyáda ziyáda zewar mángtí rahtí hain.

Gáon wále.—Jí hán, yih to thík hai.

Sukrát.—Tab to zewar jitná kam pahná jáegá utná hí zarúr har tarah se achchá hogá.

Gáon wále.—Jí hán, zarúr.

Sukrát.—To sab se ziyáda bewaqúfí kí bát yih hai ki khúbsúrat zewar roz marra ke gande kapron aur ghar ke aur khet ke har qism ke kám ke waqt pahne jáen.

Asal men aqalmandí kí bát to yihí hai ki tum apne zewar in dinon men jab ki kám káj se chuttí ho melon aur bare bare mauqon par maslan tehwáron aur shádí biyáh ke mauqe par pahná karo aur woh bhí us waqt

jab ki tum nahá dho chuko aur tumháre ka pṛe saf suthre hon.

Gáon wále.—Yih to aqalmandí ki bát hai.

Sukrát.—Sach to yih hai ki zewarki khúbsúrtí bhí púrí tarah usi waqt málúm hogi.

Gáon wále.—Ji hán, magar hamárí aurten baṛi zid karti hain aur zewar mángtï hí rahti hain.

Sukrát.—Agár woh zahr mángen to kyá tum unhen de doge?

Gáon wale.—Kabhí hahín, yih áp ne kaisí bát kahí.

Sukrát.—Phir to tum bhí zewar ko utná hí pasand karte ho jitná ki woh kartí hain.

Gáon wále.—Agar is ká matlab yihí hai to sháyed ham bhí pasand karte hain.

Sukrát.—To tum aurton ko is bát ká ilzám na do ki rupai ko aisí burí tarah wohí barbád kardetí hain.

Gáon wále.—Yih to kisi tarah rupai kí barbádi nahin hai. Zewar pás rahtá hai aur qímtí chíz hai.

Sukrát.—Tum jo kisí zewar par sau rupiya kharch karte ho to is ke bechte waqt tum ko kyá miltá hai?

Gáon wále.—Agar sunár imándár ho to koi 80 rupai milte hain, nahín to 60 ya 70 rupai.

Sukrát.—Aur yih ghistá bhí rahtá hai yahan tak ki das sál men bís rupai ká rah játa hai.

Gáon wále.—Jí hán.

Sukrát.—Aur agar chor ajáe to bas ek hi rat men yih uṛ játá hai.

Gáon wále.—Jí hán yih to sach hai.

Sukrát.—Aur agar tumháre pás bahut sá zewar ho to choron ke dar se tum rát ko so bhí nahín sakte aur apne gharon men (hawá aur roshní ke liye) khirkiyán na rakh kar tum apní sihat ko bhí kharáb kar lete ho. Wáh kiyá qímtí chíz hai. Ab farz karo ki zewar par sau rupiya kharch karne kí bajáe tum ise Central bank men jama kará do to das sál men kítná ho jáega ?

Gáon wále.—Do sau rupai ke qaríb ho jáega.

Sukrát.—To is ke muqáble men tumhára zewar kahán qimti raha ?

Gáon wále.— Ham to beshak lakír ke faqír hain.

Sukrát.—Lekin agar tumháre pás rupiya na ho aur tumhárí bíwí zewar mānge to phir tum kyá karo?

Gáon wále,—Ham qarz lete hain.

Sukrát.—To is ká matlab yih hua ki jún jún zewar ghistá játá hai qarz ki raqam barhti jatí hai.

Gáon wále.—Ji hán, málúm to aisá hí hotá hai.

Sukrat.—Háe háe bewaqúf gáon walo tum ko aqal kab áegí

Gáon wále.—Janáb yih to thik hai, lekin hamárí biwiyán aur bachche zewar ke baghair khush nahín rah sakte.

Sukrat.—Mere khiyál men ham sab ko khúbsúrti pasand hai aur ham sab khush honá cháhte hain. Yih to ek qudratí bát málúm hotí hai.

Gaon wále.—Yih to áp ne hamáre dil ki bát kah dí jise ham khud achchí tarah kah nahín sakte the.

Sukrat.—Aur tum yih bhí samajhte ho ki zewar se tumhárí kháhísh purí ho jáegi ?

Gáon wale.—Bhalá ham apne gáon men aur kyá kar sakte hain ?

Thík usí waqt ek ghorí wahán se guzrí jis ke sáth ek bachcha bhí kulelen kartá já rahá thá.

Sukrát.—Woh donon khúbsúrat aur khush hain aur unhon ne koí zewar bhí nahín pahná huá hai, is par bhí insán haiwánon se achchá hai ná ?

Gáon wále.—Jí hán, insán ko achchá hí samajhte hain, lekin ai Sukrát áp ke in sawálon se is bát ke mutalliq hamáre dilon men bahut sa shak paidá ho jatá hai.

Sukrat.—To mere khiyál men tumháre bachche hamesha bahut khush nahín rahte.

Gáon wále.—Woh khelte to khub hain magar rote aur chílláte bhi bahut hain.

Sukrat.—Bhalá us ghar men khushí kaise ho saktí hai jo mail kuchail, bímarí, dukh, dard aur musíbat se bhará ho. Tumháre khiyál men is ki kiyá wajah hai ki haiwán to khush aur khúbsúrat hain magar tumhárí aurten aur bachche na to khush hain aur na hí khubsurat ?

Gáon wále.—Ai Sukrát ham kaise ho sakte hain ?

Sukrat.—Kya main is ki wajah batáne kí koshish karún ?

Gáon wále.—Mihrbání kar ke batláiye.

Sukrát.—Achchha suno. Mujhe yaqin hai ki iski pahli wajah yih hai ki haiwán sáf suthre rahte hain aur safái se tandrustí hásil hoti hai aur tandrustí se khushí Woh khulí hawá men rahte hain aur apue áp ko aur apne bachchon ko niyáhat hi sáf rakhte hain. Tum gande gáon men rahte ho, jahán har qism ki gandgí kúṛá karkaṭ aur ghilázat ás pás paṛí saṛá karti hai aur uṛ uṛkar tumháre khane aur páni men paṛti rahti hai. Tum ise sáns ke zaríye phepṛon men lejáte ho, makkhiyán us par baiṭhtí hain aur us ke bad tumhare kháne par aur tumháre bachchon kí ankhon aur honṭon par: Tum aise andhere makánon men rahte ho jin men khiṛkiyán nahin hotín aur jín men roshní aur hawá nahí já saktí. Tumhárí aurten khud bhí bahut kam nahátí dhotí hain aur bachchon ko bhí bahut kam nahlátí dhulátí haín. Tumhárí sihat kharáb ho játí hai aur tum har ek bímárí ká shikár ho játe ho. Pas sáf sūthre raho, apne bachchon ko sáf suthrá rakho, apne kapṛe dhote rahá karo, apne makánon men khirkiyán rakho, apne gáon sáf suthre rakho, rahne sahne kí aisí ádaten ikhtiyár karo jo sihat ke liye mufíd hotí haín aur ís tarah tumhárí aurten aur bachche sáf suthre, tandarust aur khush rahá karenge.

Gāon wále—Jí hán áp to bare saḳht hain, ham yih sab báten nahín kar sakte.

Sukrát.—Kyá main ne áp ko koí aisí bát batlái haí jís par kuchh rupíya kharch hotá hai ?

Gáon wále.—Nahin to aisí koí bát nahín batáí.

Sukrát.—To phir himmat aur hausla hí kí zarurat hai.

Gáon wále.—Málúm hoṭá hái kí áp ká ilzám bilkul ṭhik hai.

Sukrát.—Haqíqát men main ne jo ilaj batáyá hai ís se tumhárá rupiya bach jáegá kiyúnki agar tum merí nasíhat par chaloge to tum ko is kambákht zewar kí itní zarúrat na paṛegi.

Gáon wále.—Ji hán, yih ṭhik haí.

Sukrát.—Sach much zewaṛ baghaír sáf suṭhrí aur tandrust aurten aur bachche aisí aurton aur bachchon se jo zewaṛ se lade hue hon magar maile kuchaile hon kahín achche aur khúbsúrat málum honge, aur phír jo rupiya is tarah bach rahegā woh kiyún na unko kuchh likhna parhná sikháne aur un kí bimárí ke waqt unko kunaín aur dawāí khilāne aur barsát ke dinon men unke wāste machchardániyán kharidne men kharch kiyá jáe.

Gáon wále.—Jí hán, ai Sukrát ! yih bhí to mámúlí samajh ki bát hai, thik to haí, lekin hamārí aurten hamesha zewar mángā karengi.

Sukrát.—Zarúr un ko zewar do lekin sirf itná jitnā ki munāsib ho aur jitnā tum qaraz liye baghair un ko de sakte ho. Ai gáon wālo main in bāton men kaṭṭar nahín hún.

Gáon wále. -Is se to woh khush na hongi.

Sukrát.—Kiyún ?

Gáon wále.—Woh apne ghar men hamesha ḳhush-o-ḳhurram nahín rahtín, málúm hotá hai ki un ko koi haqúq hásil nahín haín aur un ká khiyál hai ki agar woh zewar se ladí huí hongí to un ke kháwind un ki ziyadá ízzat karenge aur is dar se un ke sáth achchá sulúk karenge ki woh kahín zewar lekar bhág na jáen.

Sukrát.—Phir to sirf zewar hí us ká dhan daulat hai?

Gáon wále.—Jí hán, yih to thík hai.

Sukrát.—Woh yih to samajhtí hain ki jo kuchh aur jab tak un ko mil sake woh letí jáen aur isí liye tum ko zewar ke liye tang kartí rahtí hain.

Gáon wále.—Jí hán, yih ṭhik hai.

Sukrát.—To tum apni bíwiyon ki ziyáda izzat nahín karte?

Gáon wále.—Beshak kuchh nahín, balki wohí hamárí izzat kartí hain.

Sukrát.—Tab to aurton kí kuchh bahut qadar nahin hotí?

Gáon wále.—Beshak, kuchh nahín.

Sukrát.—Kyá áp log aurton se hí paidá hue hain, áp ke bachche aurton se paidá honge aur áp kí larkiyán áp ke nawáson ki màen banengí?

Gáon wále.—Jí hán.

Sukrát.—Tab to tumhari aurten tum hi men se hain.

Gáon wále.—Jí hán.

Sukrāt.—Aur agar woh izzat ke qábil nahín tab áp aur áp ke bachhe aur nawáse bhí is tarah se izzat ke qabil nahín rahe.

Gáon wále.—Málúm to aisá hí hota hai.

Sukrát.—Ap apne bachchon se píyár karte hain ná?

Gáon wále.—Dil-o-ján se.

Sukrát.—Aur phir áp aisi hastí ko haqír samajhte haín aur us se bura salúk karte hain jo un ke liye zimmewár hai aur jis se un ki zindagí ke niháyat hi aham zamáne men un ki parwarish hoti hai, chál chalan bantá hai aur tarbiát hotí hai, áp ká kám béwaqúfon jaisá málúm hotá hai, yaqinan ápkí aurten áp se kahin ziyáda izzat ki haqdár hain, kiyúnki woh aurten hi hain jo áp ke bachchon ko paidá kar ke unhen pál pos kar baṛá karti hain aur nasal ko qáim rakhti hain aur ghar ká kár-o-bár chalati hain.

Gáon wále.—Yih thik hai.

Sukrát.—Sach to yih hai ki woh is kám men tumhárí sharik hain.

Gáon wále.—Jí hán.

Sukrát.—Tab shāyad agar áp un ke sáth waisá hi sulúk karen aur utní hí izzat karen jis kí woh haqdár hain aur un ko tálím bhí den jis se woh yih síkh jáen ki bachchon kí parwarish munásib taur par kiyunkor hotí hai tab woh áp se itná zewar bhi nahín mángengi balke sáf suthre, tandrust aur khúbsúrat bachche

aur ḳhush-o-ḳhurram ghar ko pá kar hí ḳhush honge.

Gáon wále.—Jí hán, ham yih natíja nikále baghair nahín rah sakte.

Sukrát.—Kyá bachche aur chote chote jánwar hi ḳhúbsúrat chízen hain jo Khudá ne banáí hain.

Gáon wále.—Jí nahín, Khudá ne phúl bhí to banáe hain.

Sukrát.—Tab to áp ke ghar phúlon se bhare hue honge kiyúnki áp ḳhúbsúrat chízon ko pusand karte hain aur un ko hásil karne ke liye qarz uṭháne ko bhí tayár rahte hain.

Gáon wále—(Hans kar) Jí nahín, hamáre hán phuse kisí kám nahín áte.

Sukrát.—Tab to darasal áp ḳhúbsúrat chízon muhabbat nahín karte.

Gáon wále.—Ham un se muhabbat to karte hain magar hamen itní fursat nahín miltí ki phúlon ke paude lagáen aur na ham ko yih málúm hí hai ki phúl kiyunkar ugáte hain, balki yi bhi pata nahín ki un ke bij kahán se mil sakte hain.

Sukrát.—Ghar men áp ke sáthí log phúlon ke mutalliq sab báten kiyún nahin sikh lete? Mujhe yaqín hai ki us ko (yáni áp kí bíwi ko) itná waqt mil saktá hai ki woh áp ke ghar ki raunak barháne ke liye kuchh phúl lagá sake. Ek achchí aurat ke pás hamesha itná waqt hotá hai ki woh apne ghar ko khúbsúrat baná sake.

Hán to main yih bhi tajwiz kar dún ki agar woh phir bhi zewar mangen to unhen us waqt jab ki woh naujawán hon lais aur zardozí ka kam síkhna chahiye aur yihí báten apni larkiyon ko bhí sikhá den. Is se yih hogá ki bajáe is ke ki áp ká rupiya zewar men ḳharab ho woh lais aur zardozí kí ḳhúbsúrat chízen banáne men ek dúsrí se muqábla karengi. Tab sab se ziyáda hoshiyar aurat hí aurton kí sardar hogí. Nakih woh aurat jis ke khawind ká sab se ziyáda rupiya sunar ke yahán játá ho.

Gáon wále.—Ai Sukrát! ham is bát ko ázmáenge.

Sukrát.—Tab to bazáhir in sárí báton ká natija yih malúm hota hai ki áp ko cháhiye ki áp apni aurton ko zarúr paṛháen aur un ke sáth izzat ká sulúk karen aur ghar ke andar barábar ká sáthí samjhen, unhen ghar ko ḳhúbsúrat banáne aur bachchon ko sáf suthrá aur ḳhush rakhne men madad den. Un ko aísí tálím dilwáen jis se woh kashida waghaira ke kám se khud apne áp aur apne bachchon ko ḳhúbsúrat bana saken. Yíh bhí sikhláen ki woh apne gharon men phúl lagá saken. Ap ko yih bhi cháhiye ki apne gáon ko bhi sáf suthrá aur qábil riháish (basne ke qábil) banáen. Phir zewar ki kuchh bhí zarúrat nahín rahegi aur áp apná bachá huá rupiya bank men jamá kar sakenge aur is tarah karne se bajáe is ke ki áp ká zewar har sál ghistá rahá kare aur qarza baṛhtá rahá kare áp ká woh rupiya har sál baṛhta huá jáegá aur sab se baṛh kar yih ki áp ki aur áp ke

tamám kunbe wálon kí zindgi khush-o-khurram aur bashsháh ho jáegí.

Gáon wále.—Jí hán, beshak áp ki nasìhat bilkul baja hai aur ham koshish karenge ki is nasíhat ke mutábiq chal kar us ko amal men láen, magar bahut sálon men bhí in tamám chízon ká karlená bahut hí mushkil hai.

"RASIYA."

BY

SH. ABDUL RAHMAN, *Aqil*,
Inspector, Post Offices, Gurgaon.

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1. Rut barkhá ki āi, sājan ho jāiyo hoshiyār,
Sājan ho.....
Jhūm jhūm kar bādal āyā, chhājoṇ chhājoṇ meṇh barsāyā,
Bole khet kiyār, Sājan ho.....

2. Halon men hal Gurgāṇwāṇ lāiyo, dām jo mānge so de āiyo,
Mat kariyo takrār, Sājan ho.....

3. Jo lewe gun us ke gāye, dharti par wuh aise jāye,
Jaise chale matak kar nār, Sājan ho.....

4. Gāoṇ gāoṇ meṇ rahaṭ lagāo, charse toro phuṇk do lāo,
Hai bāt bhale ki yār, Sājan ho.....

5. Bail agar achhe chāho bhāi, chokhe Sāṇḍ se karo milāi
Sāṇḍoṇ meṇ Sāṇḍ Hissār, Sājan ho.....

6. Bank meṇ paise apne dharyo, chhāoṇ se sahukār ki ḍaryo,
Purā hai hoshiyār, Sājan ho.....

7. Brayne Sāhab ki bāteṇ māno, bhale ki sab kahta hai jāno,
Sab karlo soch bichār, Sajan ho.....

N.B.—All sorts of Hindi, Urdu and English propaganda pamphlets, leaflets and posters can be had on application to—*The Secretary, Rural Community Council, Gurgaon.*

"UPLOṆ KI FARYAD"

BY

SH. ABDUL RAHMAN, *Aqil*,
Inspector, Post Offices, Gurgaon.

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1. Láe ho tum kahán̤ se ye lájawáb uple,
Phailá rahe hain̤ har su bu-i-guláb uple.

2. Kuch cháṇd se bane hain̤ kuch aftáb uple,
Hote hain̤ kis jage se ye dastíyáb uple.

3. Aise mazáq ki kab láte the táb uple,
Gobar bhari zabán se bole janáb uple.

4. Kahne lage hamári tum dástán sunná,
Jo kuch kahen̤ khudá rá sárá bayán sunná.

5. Gat jo baná rahe hain̤ apní kisán sunná,
Kuch tum hí in se kahná ai meharbán sunná.

6. Ghaflat ki níṇd men̤ wuh abtak paṛe hue hain̤,
Aqlon̤ pe unkí tále abtak jaṛe hue hain̤.

7. Kiyon̤ tháp tháp gobar uple baná rahe hain̤,
Phir dál kar zamín̤ par ham ko sukhá rahe hain̤.

8. Chun chun ke un̤che un̤che tíle lagā rahe hain̤.
Kiyon̤ bezabán̤ samajh kar ham ko jalá rahe hain̤.

9. Kahdo ye unse jákar jaṉgal se laeṉ lakṛí.
Chuleh meṉ mere badle kahdo jaláeṉ lakṛí.

10. Gobar se baṛh ke duniyá meṉ khád kam milegá.
Mujh ko baratne wálá barbád kam milegá.

11. Shádáṉ bauhat mileṉge náshád kam milegá,
Aur Brayne sá bhí mushfiq ustád kam milegá.

12. Lo áo áj hí se gobar karo ikaṭhá,
Gahre gaṛhoṉ meṉ bhar kar usko bharo ikaṭhá.

13. Khetoṉ meṉ khád uská tum dal kar to dekho,
Aur bíj uske andar tum pál kar to dekho.

14. Aqil kí bát máno tum ghál kar to dekho,
Ao bahár uski tum chál kar to dekho.

15. Gobar ke khád se wuh kaisí khaṛi hai khetí,
Dátá ne jaise apne háthoṉ jaṛí hai khetí.

"PLAGUE KA GIT"

BY

SH. ABDUL RAHMAN, *Aqil*,
Inspector, Post Offices, Gurgaon.

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1. Merí itní araz manzur karo
Mere dátá plague ko dur karo.
Is ke báís des meṉ áfat bapá hai áj kal,
Gaoṉ gaoṉ is ká charchá já bajá hai áj kal.
Is kí daishat se har ek sahmà hua hai áj kal.
Khauf se merá bhí jí ghabrá rahá hai áj kal.
Mere dil ko tum masrur karo
Merí itní araz.....

2. Is se bachne ke líye tíká karáná cháhiye.
Sáf shishe kí tarah ghar ko banáná cháhiye.
Bistroṉ ko dhup meṉ din bhar sukháná cháhiye.
Jis jage táoon ho wáṉ par na jáná cháhiye.
Aisi batoṉ pe amal zarur karo
Merí itní araz.....

3. Dur àbádí se pheṉko khád aur kuṛá tamám,
Rafa-hájat ke líye bhí dur jáo subh-o-shàm.
Tum agar cháho to ye aise nahíṉ mushkil haiṉ kám,

Hai yaqíṉ mujhko ki tum kar loge is ká intizám.
Gáoṉ gáoṉ meṉ yeh mashhur karo
Merí itní araz.....

4. Yád rakho bát gar tíká ná lagwáoge tum,
Yá apne apne ghar ke gar chuhe ná marwáoge tum,
Is tarah se jáiloṉ ki bát meṉ àoge tum,
Sáf kahtá huṉ bauhat akhir meṉ pachhtáoge tum.
Bhali bát ko tum manzur karo
Merí itní araz.....

5. Mán lo jo kuchh ye kahtá hai Thákur* ápká,
Fáiyedá hí fáiyedá hai is ke andar ápká.
Kaun kahtá hai use hai ye afsar ápká.
Ap gar samjho haqíqat meṉ hai chákar ápká.
Sabhi milke ye araz zarur karo
Merí itní araz.....

* [Rai Sahib Dr. M. J. Thakur, District Medical Officer of Health Gurgaon.]

DIHATI GIT.

(By Ch. Lajja Ram, B.A., *Tehsildar, Palwal, Gurgaon District.*)

1. Tumhári ápaski hai lág—phut ki bharak rahi hai ág—rahin hain aur qaum sab jág—tum so gaye ho pair pasár.
2. Re bhái nahin jáno apna birdna—apne bhá ko jáno satána—re jáno git aur ke gáná—nahin ápas mén pirít piyár.
3. Re hain parhte aur parháte—bachchon ki ho umar gawánte—píchhe dhoron ke ho phiráte-yun bante hain nipat ganwár.
4. Re thari nár chaláwen chakki—banáwen gobar ki wuh tikki—nahin hain wuh parhi likhkhi—ho kaise tháro uddhár.
5. Wuh din bhar khet kamáti—sahi sánjh ghar par áti—Chárá cholon ka hain láti—Sar par ghás ká hai bhár.
6. Tháre ghar bane hain ghora re—chopon ke hain wuh báre—gobar ke sar rahe sare—nahin hoti hawa hai pár.
7. Nahin ghar main kholte khirki—dukhi rahte hain larke larki—roti hain nár sab ghar ki—ho jinke tum bhartár.
8. Bhái tum din bhar khet kamáte—phirbh bhuke ho mar játe—dáne banye se le kar kháte—nahin kheti ki jánte sár.

9. Tum gobar ke uple banáo—dhan daulat ke ág lagáo—re nahin gobar ká khád banáo—rahe dharti bhuki már.
10. Re hal lakri ka tum chalao—inch derh miṭṭi uthão—Nahin lohe ká hal mangáo—ho já dharti ke jo par.
11. Bhai tum din bhar charas chalão—bigh derh bhar kar áo—Nahin lohe ka rahaṭlagáo—jo bharta hai bigh chár.
12. Nahin chopoṉ ki nasal ho banáte—nambar pa ho dhiyán lagáte—Nahin sánd Hisari ho láte—nahin hoti dudh ki re dhár.
13. Nahin ral mil bank banate—qarze banye se ho láte—Malte háth tum rah játe—jab le játá ha paidáwár.
14. Thare kam bare hain gande—sab ulte hain thára dhande—Yun paṛgae ho tum maṉde—nahiṉ thára rahe sardár.
15. Utho piyáre bháiya jágo—gaphlat ki nidra tiyágo—re tum achche karmon par lago—Raha Brayne Sáhab lalkár.

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